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Smith, Rev Sanford H., Red Wing
Taylor, H. Knox, St. Paul
Wakefield, Mrs Anne J., St. Peter

CALIFORNIA.
Hubbard, Samuel, Jr., San Francisco

OREGON.
Geary, Rev Edvard R., Brownsville

KANSAS.
McVicar, Rev P., Topeka

GEORGIA.
Thomas, George H., Atlanta

NEBRASKA.
Gaylord, Rev Reuben, Omaha

CANADA.
Burns, Rev R. F., St. Catharine
Janes, Mrs D. P., Montreal

INDIA.
Phillips, Rev James L., Orissa

SCOTLAND.
Robertson, Mrs Jane, ———

TURKEY.
Ball, Rev Jasper N., Adrianople
Giles, Rev Walter H., Cesarea
Goodale, Rev A. B., Marash
Herrick, Frederick M., Constantinople

HAWAIIAN ISLANDS.
Corwin, Rev Eli, Honolulu
Wood, R. W., do

THIRTY-FOURTH

ANNUAL REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

SEPT. 1843.

BOSTON:

PRINTED FOR THE BOARD BY CROCKER & BREWSTER,

47 WASHINGTON STREET.

1843.

REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

PRESENTED AT THE

THIRTY-FOURTH ANNUAL MEETING,

HELD IN THE

CITY OF ROCHESTER, N. Y., SEPT. 12, 13, 14 & 15.

1843.

BOSTON:

PRINTED FOR THE BOARD. BY CROCKER & BREWSTER,

47 WASHINGTON STREET.

1843.

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

Time of Election.

Maine.

1813. Gen. HENRY SEWALL, Augusta.
1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
1836. LEVI CUTTER, Esq., Portland.
1838. BENJAMIN TAPPAN, D. D., Augusta.
1838. Rev. JOHN W. ELLINGWOOD, Bath.
1842. ELIPHALET GILLETT, D. D., Hallowell.
1842. WILLIAM RICHARDSON, Esq., Bath.
1842. Rev. WILLIAM T. DWIGHT, Portland.
1843. Rev. SWAN L. LYMAN POMROY, Bangor.

New Hampshire.

1832. NATHAN LORD, D. D., President of Dartmouth College, Hanover.
1838. Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.
1840. Hon. EDMUND PARKER, Nashua.
1840. Rev. ZEDEKIAH S. BARSTOW, Keene.
1842. Hon. MILLS OLCOTT, Hanover.
1842. Rev. JOHN WOODS, Newport.
1842. Rev. ARCHIBALD BURGESS, Hancock.
1842. Rev. JOHN K. YOUNG, Meredith Bridge.

Vermont.

1818. Hon. CHARLES MARSH, Woodstock.
1838. JOHN WHEELER, D. D., President of the University, Burlington.
1838. Rev. CHARLES WALKER, Brattleborough.
1840. EDWARD W. HOOKER, D. D., Bennington.
1840. WILLIAM PAGE, Esq., Rutland.
1842. ERASTUS FAIRBANKS, Esq., St. Johnsbury.
1842. BENJAMIN LABAREE, D. D., President of the College, Middlebury.
1842. Rev. JOSEPH STEELE, Castleton.

Massachusetts.

1819. LEONARD WOODS, D. D., Professor in the Theolog. Seminary, Andover.
1820. WILLIAM ALLEN, D. D., Northampton.
1821. JOSHUA BATES, D. D., Dudley.
1821. SAMUEL HUBBARD, LL. D., Dorchester.
1823. HEMAN HUMPHREY, D. D., President of the College, Amherst.
1826. JOHN CODMAN, D. D., Dorchester.
1826. Hon. LEWIS STRONG, Northampton.
1826. JUSTIN EDWARDS, D. D., Andover.
1827. JOHN TAPPAN, Esq., Boston.
1828. HENRY HILL, Esq., Boston.
1832. Hon. SAMUEL T. ARMSTRONG, Boston.
1832. RUFUS ANDERSON, D. D., Boston.
1832. Rev. DAVID GREENE, Boston.
1832. CHARLES STODDARD, Esq., Boston.
1835. DANIEL NOYES, Esq., Boston.
1837. Rev. NEHEMIAH ADAMS, Boston.
1838. THOMAS SNELL, D. D., North Brookfield.

1838. SAMUEL FLETCHER, Esq., Andover.
1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.
1839. Rev. SILAS AIKEN, Boston.
1839. Rev. BELA B. EDWARDS, Professor in the Theol. Seminary, Andover.
1840. DANIEL DANA, D. D., Newburyport.
1840. WILLIAM JENKS, D. D., Boston.
1840. ALFRED ELY, D. D., Monson.
1840. Rev. HORATIO BARDWELL, Oxford.
1840. Hon. DAVID MACK, Jr., Amherst.
1840. EBENEZER ALDEN, M. D., Randolph.
1842. RICHARD S. STORRS, D. D., Braintree.
1842. EBENEZER BURGESS, D. D., Dedham.
1842. JOHN NELSON, D. D., Leicester.
1842. Hon. ALFRED D. FOSTER, Worcester.
1842. Hon. SAMUEL WILLISTON, East Hampton.
1843. WILLIAM W. STONE, Esq., Boston.
1843. Rev. SELAH B. TREAT, Boston.

Rhode Island.

1838. MARK TUCKER, D. D., Providence.

Connecticut.

1810. CALVIN CHAPIN, D. D., Wethersfield.
1817. JEREMIAH DAY, D. D., LL. D., President of Yale College; New Haven.
1819. JOHN COTTON SMITH, LL. D., Sharon.
1823. BENNET TYLER, D. D., Professor in the Theological Institute, E. Windsor.
1832. NOAH PORTER, D. D., Farmington.
1836. Hon. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.
1838. JOEL HAWES, D. D., Hartford.
1838. Hon. THOMAS W. WILLIAMS, New London.
1840. DANIEL DOW, D. D., Thompson.
1840. Hon. SETH TERRY, Hartford.
1840. Hon. CHARLES W. ROCKWELL, Norwich.
1840. Rev. WILLARD CHILD, Norwich.
1840. JOHN T. NORTON, Esq., Farmington.
1842. Rev. THOMAS PUNDERSON, Huntington.
1842. CHAUNCEY A. GOODRICH, D. D., Prof. Theol. Seminary, New Haven.
1842. Rev. ALVAN BOND, Norwich.
1842. LEONARD BACON, D. D., New Haven.
1842. HENRY WHITE, Esq., New Haven.

New York.

1812. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
1812. HENRY DAVIS, D. D., Clinton.
1823. S. V. S. WILDER, Esq., New York city.
1824. DAVID PORTER, D. D., Catskill.
1824. PHILIP MILLEDOLER, D. D., New York city.
1824. GARDINER SPRING, D. D., New York city.
1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
1826. THOMAS DE WITT, D. D., New York city.
1826. NATHAN S. S. BEMAN, D. D., Troy.
1826. THOMAS McAULEY, D. D., LL. D., New York city.
1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.
1832. ORRIN DAY, Esq., Catskill.
1834. JAMES M. MATTHEWS, D. D., New York city.
1835. WILLIAM J. ARMSTRONG, D. D., New York city.
1836. Rev. HENRY DWIGHT, Geneva.
1838. ISAAC FERRIS, D. D., New York city.
1838. THOMAS H. SKINNER, D. D., New York city.
1838. HENRY WHITE, D. D., Prof. in the Theol. Seminary, New York city.
1838. D. W. C. OLYPHANT, Esq., New York city.
1838. RICHARD T. HAINES, Esq., New York city.
1838. WILLIAM W. CHESTER, Esq., New York city.
1838. PELATIAH PERIT, Esq., New York city.
1838. Hon. JOSEPH RUSSELL, Troy.
1838. ELISHA YALE, D. D., Kingsboro'.
1839. ELIPHALET WICKES, Esq., Troy.
1839. WILLIAM B. SPRAGUE, D. D., Albany.

1840. REUBEN H. WALWORTH, LL. D., Chanc. of the State, Saratoga Springs.
1840. DIEDRICH WILLERS, D. D., Fayette, Seneca County.
1840. ANSON G. PHELPS, Esq., New York city.
1840. HIRAM H. SEELYE. Esq., Geneva.
1840. DAVID H. LITTLE, Esq., Cherry Valley.
1840. CHARLES MILLS, Esq., Kingsboro'.
1840. Rev. CHAUNCEY EDDY, Saratoga Springs.
1842. SAMUEL H. COX, D. D., Brooklyn.
1842. ARISTARCHUS CHAMPION, Esq., Rochester.
1842. HARVEY ELY, Esq., Rochester.
1842. CHARLES M. LEE, Esq., Rochester.
1842. JOHN W. ADAMS, D. D., Syracuse.
1842. WILLIAM L. F. WARREN, Esq., Saratoga Springs.
1842. HORACE HOLDEN, Esq., New York city.
1842. WILLIAM ADAMS, D. D., New York city.
1843. WILLIAM WISNER, D. D., Ithaca.
1843. Rev. DAVID L. OGDEN, Whitesborough.
1843. EDWARD ROBINSON, D. D., New York city.
1843. WILLIAM PATTON, D. D., New York city.
1843. WALTER HUBBELL, Esq., Canandaigua.
1843. Rev. ASA T. HOPKINS, Buffalo.

New Jersey.

1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Sem., Princeton.
1828. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.
1832. Hon. PETER D. VROOM, Trenton.
1838 DAVID MAGIE, D. D., Elizabethtown.
1840. Hon. JOSEPH C. HORNBLOWER, Chief Justice of the State, Newark.
1842. Rev. ANSEL D. EDDY, Nevark.
1843. BENJAMIN C. TAYLOR, D. D., Bergen.

Pennsylvania.

1826. JOHN LUDLOW, D. D., Pres. of the Univer. of Pennsylvania, Philadelphia.
1826. THOMAS BRADFORD, Esq., Philadelphia.
1826. SAMUEL AGNEW, M. D., Butler.
1826. WILLIAM NEIL, D. D., Germantown.
1832. JOHN McDOWELL. D. D., Philadelphia.
1832. CORNELIUS C. CUYLER, D. D., Philadelphia.
1834. ALEXANDER HENRY, Esq., Philadelphia.
1838. MATTHEW BROWN, D. D., Pres. of Jefferson College, Cannonsburg.
1838. WILLIAM R. DE WITT, D. D., Harrisburg.
1838. THOMAS FLEMING, Esq., Philadelphia.
1838. AMBROSE WHITE, Esq.. Philadelphia.
1840. Hon. WILLIAM DARLING, Reading,
1840. Hon. WILLIAM JESSUP., Montrose.
1840. BERNARD C. WOLFF, D. D., Easton.
1840. Rev. ALBERT BARNES, Philadelphia.
1840. DAVID H. RIDDLE, D. D., Pittsburgh.
1840. Rev. J. W. NEVIN, Professor in Theological Seminary, Mercersburg.
1842. JOEL PARKER, D. D., Philadelphia.
1842. J. MARSHALL PAUL, M. D., Philadelphia.
1843. SAMUEL H. PERKINS, Esq., Philadelphia.

Delaware.

1842. ELIPHALET W. GILBERT, D. D, Pres. of the College, Newark.

Maryland.

1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

1842. Rev. JOHN C. SMITH, Washington.

Virginia.

1826. Gen. JOHN H. COCKE, Fluvanna County.
1826. WILLIAM MAXWELL, Esq., President of Hamden Sydney College.
1834. THOMAS P. ATKINSON, M. D., Halifax County.
1834. WILLIAM S. PLUMER, D. D., Richmond.

South Carolina.

1826. BENJAMIN M. PALMER, D. D., Charleston.
1839. REUBEN POST, D. D., Charleston.

Georgia.

1834. JOSEPH H. LUMPKIN, Esq., Lexington.
1834. THOMAS GOLDING, D. D., Columbus.

Tennessee.

1826. CHARLES COFFIN, D. D., President of the College, Greenville.
1834. ISAAC ANDERSON, D. D., Professor in the Theol. Seminary, Maryville.
1842. SAMUEL RHEA, Esq., Blountsville.

Ohio.

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.
1826. ROBERT G. WILSON, D. D., Athens.
1832. JAMES HOGE, D. D., Columbus.
1834. ROBERT H. BISHOP, D. D., Oxford.
1834. Rev. SYLVESTER HOLMES, Cincinnati.
1838. GEORGE E. PIERCE, D. D., Pres. of Western Reserve College, Hudson.
1840. Rev. HARVEY COE, Hudson.
1843. SAMUEL C. AIKEN, D. D., Cleveland.
1843. JOEL H. LINSLEY, D. D., President of the College, Marietta.

Missouri.

1840. ARTEMAS BULLARD, D. D., St. Louis.

Michigan.

1838. EUROTAS P. HASTINGS, Esq., Detroit.

Indiana.

1842. CHARLES WHITE, D. D., President of the College, Crawfordsville.

The following persons have been corporate members and are deceased.

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

Time of election.		*Time of decease.*
	Maine.	
1813.	JESSE APPLETON, D. D.	1820.
1826.	EDWARD PAYSON, D. D.	1828.
1842.	DAVID DUNLAP, Esq.	1843.
	New Hampshire.	
1812.	JOHN LANGDON, L.L. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
	Massachusetts.	
1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.

1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1828.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED,	1837.
1810.	WILLIAM BARTLET, Esq.	1841.
1842.	Rev. DANIEL CROSBY,	1843.

Connecticut.

1810.	TIMOTHY DWIGHT, D. D., LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON,	1819.
1810.	JOHN TREADWELL, LL. D.	1823.
1836.	HENRY HUDSON, Esq.	1843.

New-York.

1818.	Col. HENRY LINCLAEN,	1822.
1819.	DIVIE BETHUNE, Esq.	1824.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1835.
1826.	JOHN NITCHIE, Esq.	1838.
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1832.	ZECHARIAH LEWIS, Esq.	1841.
1840.	GERRIT WENDELL, Esq.	1841.
1812.	JAMES RICHARDS, D. D.	1843.
1813.	ALEXANDER PROUDFIT, D. D.	1843.

New-Jersey.

1812.	ELIAS BOUDINOT, LL. D.	1822.
1823.	EDWARD D. GRIFFIN, D. D.	1838.

Pennsylvania.

1812.	ROBERT RALSTON, Esq.	1835.

Maryland.

1834.	WILLIAM NEVINS, D. D.	1836.

District of Columbia.

1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.
1826.	JOSEPH NOURSE, Esq.	1841.

Virginia.

1823.	JOHN H. RICE, D. D.	1831.
1832.	GEORGE A. BAXTER, D. D.	1841.

North Carolina.

1834.	JOSEPH CALDWELL, D. D.	1835.
1834.	W. McPHETERS, D. D.	1843.

South Carolina.

1826.	MOSES WADDELL, D. D.	1840.

Georgia.

1826.	JOHN CUMMINGS, M. D.	1838.

Illinois.

1826.	GIDEON BLACKBURN, D. D.	1839.

Indiana.

1838.	ELIHU W. BALDWIN, D. D.	1841.

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Time of election.

1819. WILLIAM HILL, D. D., Winchester, Va.
1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.
1819. JOSEPH C. STRONG, M. D., Knoxville, Ten.

IN FOREIGN PARTS.

England.

1819. JOSIAH PRATT, B. D., London.
1819. Rev. WILLIAM JOWETT, London.
1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.
1832. JAMES FARISH, Esq.
1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.
1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.
1839. Sir CULLING EARDLEY SMITH, Bedwell Park.
1841. JOHN MORISON, D. D.

Scotland.

1819. RALPH WARDLAW, D. D., Glasgow.
1841. THOMAS CHALMERS, D. D., Edinburgh.

India.

1833. EDWARD H. TOWNSEND, Esq.
1833. G. SMYTTAN, M. D.
1840. JOHN STEVENSON, D. D.
1840. Rev. GEORGE CANDY.
1841. E. P. THOMPSON, Esq.
1843. Hon. Sir EDWARD GAMBIER, Knt.
1843. Lieut. Col. ROBERT ALEXANDER.
1843. A. F. BRUCE, Esq.

Ceylon.

1830. Venerable Archdeacon GLENIE.
1831. JAMES N. MOOYART, Esq.

Penang.

1839. Sir WILLIAM NORRIS.

Canada.

1843. Hon. JACOB DE WITT, Montreal.
1843. S. S. WARD, Esq., do.

HONORARY MEMBERS.

Abbott Rev Charles E., New York city.
Abbott Rev G. D., do.
Abbott Rev John S. C., Nantucket, Ms.
Abbott Rev Joseph, Beverly, Ms.
Abbott Rev Sereno, Seabrook, N. H.
Abbott Rev Sereno T., Seabrook and Hampton Falls, N. H.
Abeel Rev David, China.
Abeel Gustavus, D. D., Geneva, N. Y.
Abraham Rev Mar, Persia.
Ackart Peter, Jr., Schagticoke, N. Y.
Adair Rev Robert, Philadelphia, Pa.
Adams Rev Aaron C., Gorham, Me.
Adams Mrs Anna, Durham, N. Y.
Adams Chester, Charlestown, Ms.
Adams Rev Darwin, Alstead, N. H.
*Adams Rev Erastus H., Cayuga, N. Y.
Adams Rev Frederic A., Amherst, N. H.
Adams Rev George E., Brunswick, Me.
Adams James, Castleton, Vt.
Adams James, Charlestown, Ms.
Adams John, Worthington, Ms.
Adams John, Jacksonville, Ill.
Adams John Quincy, Quincy, Ms.
Adams Rev John, Underhill, Vt.
Adams Rev John R., Brighton, Ms.
Adams Mrs John R., do.
Adams Rev Jonathan, Deer Isle, Me.
Adams Rev J. H., Beattie's Ford, Lincoln co., N. C.
Adams J. H., Groton, Ms.
Adams Otis, Grafton, Ms.
Adams Samuel, Hallowell, Me.
Adams Thatcher M., New York city.
Adams Thomas, Boston, Ms.
Adams Rev Thomas, Portland, Me.
*Adams Rev Weston B., Leviston Falls, Me.
Adams William, Jr., New York city.
Adams Rev William H., Wellfleet, Ms.
Adams Rev William M., Mineral Point, W. T.
Adger James, Charleston, S. C.
Adger Rev John B., Smyrna, Asia.
Agnew Rev John Holmes, New York city.
Aiken Jonathan, Goffstown, N. H.
Aiken Mrs Sophia, Boston, Ms.
Albro Rev John A., Cambridge, Ms.
Alden Joseph, D. D., Williamstown, Ms.
Alden Rev Lucius, Abington, Ms.
*Alexander Rev Aaron, Lincoln co., Ten.
Alexander Adam L., Washington, Ga.
Alexander Rev James W., Princeton, N. J.
Alexander John, Lexington, Va.
Alexander Joseph, Albany, N. Y.
Allan John, D. D., Huntsville, Ala.
Allen Rev Aaron P., Exeter, N. Y.
Allen Rev Asa S., Cuba, N. Y.
Allen Rev Benjamin R., Barrington, R. I.
Allen Rev Cyrus W., Pelham, N. H.
Allen Mrs Mary F., do.
Allen David, Pittsburgh, Pa.
Allen Rev David O., Bombay.
Allen Diarca, Lebanon, N. H.
Allen Rev Edward, Wantage, N. J.
*Allen Rev Edward D., Albany, N. Y.
Allen Rev Jacob, Glastenbury, Ct.
Allen Rev John W., Wayland, Ms.
Allen Moses, New York city.
Allen Nathan, Lovell, Ms.
Allen Peter, South Hadley, Ms.
Allen Solomon, Philadelphia, Pa.
Allen Rev Stephen T., Merrimack, N. H.
Allen Rev Thomas G., Philadelphia, Pa.
Allen Tilly, Albany, N. Y.
Alling Job, Auburn, N. Y.
Alling William, Rochester, N. Y.
Alrich William P., Washington, Pa.
Alvord Rev John W., Stamford, Ct.
Ambler James B.
Ames Ezra C., Haverhill, Ms.
Amerman Rev Thomas A., Caseville, N. Y.
Anderson Rev James, Manchester, Vt.
Anderson Rev John, New York city.
Anderson Rev Thomas C., Winchester, W. Ten.
Andrews Rev David, Pepperell, Ms.
Andrews Rev Elisha D., Pittsford, N. Y.
Andrews Rev E. W., New York city.
Andrews Seth L., Sandwich Islands.
*Andrews Rev William, Cornwall, Ct.
Andrews Rev W. W., Kent, Ct.
Andros Rev Thomas, Berkley, Ms.
Andrus Silas, Hartford, Ct.
Angier Rev Luther H., Buffalo, N. Y.
Annesley Lawson, Albany, N. Y.
Aptorp Rev George H., Jaffna, Ceylon.
Arbuckle Rev James, Blooming Grove, N. Y.
Arden Mrs Charlotte B., Morristown, N. J.
Arms Rev Clifford S., Madison, N. J.
Arms Rev Hiram P., Norwich, Ct.
Arms Mrs Hiram P., do.
Arms Rev. Selah R., Windham, Vt.
Armstrong Mrs Abigail, Boston, Ms.
Armstrong Amzi, Newark, N. J.
Armstrong Rev George D., Lexington, Va.
Armstrong Rev Richard, Sandwich Islands.
Armstrong Rev R. G., Fishkill, N. Y.
Armstrong Mrs Sarah A. L., do.
Armstrong Miss Sarah M., New York city.
Armstrong, W. J., Jr., do.
Arnold Rev Joel R., Colchester, Ct.
Arrowsmith Nicholas, Bedminster, N. J.
Arundel Rev John, London, England.
*Asbridge Rev G. W., Louisville, Ky.
Asby Rev John L., York, Me.
Atcheson Robert, Elizabethtown, N. J.
Atkin Rev William, M'Connelsville, O.
Atkins Rev Elisha, North Killingly, Ct.
Atterbury B. Bakewell, New York city.
Atwater, Caleb, Wallingford, Ct.
Atwater Miss Clarissa M., Middlebury, Ct.
Atwater Henry Day, Catskill, N. Y.
Atwater Mrs Mary H., do.
Atwater Mary Elizabeth, do.
Atwater Rev Edward C., Ravenna, O.
Atwater Rev Jason, Middlebury, Ct.
Atwater Rev Lyman H., Fairfield, Ct.
Atwater Phineas, Guilford, N. Y.
Atwood Rev. Anson S., Mansfield, Ct.
Atwood Charles, Boston, Ms.

Atvood James, Piladelpia, Pa.
Atvood Joan M., Piladelpia, Pa.
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Austin Mrs Lucinda N., do.
Austin Miss Lydia, New Haven, Ct.
Averill Augustus, New York city.
Averill Heman, do.
Avery Rev Charles E., Weedsport, N. Y.
Avery Rev Jared R., Southington, Ct.
Avery Joseph, Conway, Ms.
Avery Rev Royal A., East Galway, N. Y.
Axon Rev I. S. K., Liberty co., Ga.
*Axtell Rev Daniel C., Newark, N. J.
Ayer Rev Joseph, Jr., Lisbon, Ct.
Ayers Rev James, Newark, N. J.
Ayres Rev Frederick H., Stamford, Ct.
Babbit Joan M., Lisle, N. Y.
Babbitt, Rev A. Piladelpia, Pa.
Babcock Rev Elisha G., Tretford, Vt.
Bachelder Galen, Albany, N. Y.
Backus E. F., Piladelpia, Pa.
Backus Jabez, Goshen, Ct.
Backus Rev John C., Baltimore, Md.
Backus Rev J. Trumbull, Schenectady, N. Y.
Backus Rev Samuel, North Woodstock, Ct.
Bacon Rev E., Sanford, Me.
Bacon John F., Albany, N. Y.
Bacon Leonard, Hartford, Ct.
Bacon William J., Utica, N. Y.
Badger Rev Milton, New York city.
Badger William, Gilmanton, N. H.
Bagg Miss Amanda, West Springfield, Ms.
Bailey Rev Benjamin, Newark, N. J.
Bailey Rev John B. M., Attleboro', Ms.
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Boyd Robert, Albany, N. Y.
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Brainerd Rev Davis, Lyme, Ct.
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Brainerd Timothy, Enfield, Ct.
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Bryant Rev James C., Wilmington, Ms.
Bryant John, New Bedford, Ms.
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Bullard Baalis, Uxbridge, Ms.
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Burnham Rev Amos W., Rindge, N. H.
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Burt Rev Jairus, Canton, Ct.
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Bushnell Rev Calvin, Mich.
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Carruthers Rev J. J., Montreal, L. C.
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Cary Rev Lorenzo, Norwich, Ct.
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Churchill Rev John, Woodbury, Ct.
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Clapp Rev Erastus.
Clapp Rev Ralph, Parma, N. Y.
Clapp Rev Sumner G., Cabotsville, Ms.

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Clark Rev Benj. F., North Chelmsford, Ms.
Clark Mrs M. A., do.
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Clark Rev Chapin, Charlestown, O.
Clark Rev Dorus, Boston, Ms.
Clark Ebenezer, Somers, Ct.
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Clark Rev Eli B., Chicopee, Ms.
Clark Rev Elias, Greenville, N. Y.
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Clark Rev J. B., Sharon, Vt.
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Clark Rev Lewis F., Whitinsville, Ms.
Clark Rev ——— -
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Clark Mrs Elvira H., do.
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Clark William, Boston, Ms.
Clark William, Westfield, N. J.
Clark William, Jr., do.
Clark Rev William C., Cuyahoga Falls, O.
Clark Rev Charles G., Webster, Ms.
Clark Joseph, Granby, Ms.
Clarke Rev Josiah, Rutland, Ms.
Clarke Rev Walter, Canterbury, Ct.
Clary, Rev Dexter, Beloit, W. T.
Clay G. W. McAllister, Bryan Co., Ga.
Clay Joseph, do.
Clay Thomas C., do.
Clay Thomas S., do.
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Cleveland Miss Frances A., Canterbury, Ct.
Cleveland George W., Salem, Ms.
Cleveland John, New York city.
Cleveland Nehemiah, Newbury, Ms.
Cleveland Rev Richard F., Fayetteville, N. Y.
Cleveland, Rev John P., Marshall, Mich.
Cleveland Mrs Sophia, New London, Ct.
Cleveland William P., do.
Cleveland William N., do.
Cleland Thomas, D. D., Harrodsburg, Ky.
Clement Rev Jonathan, Chester, N. H.
Close Ezekiel, Stanwich, Ct.
Close Gilbert, North Greenwich, Ct.
Close Mrs Sally, do.
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Crane Rev Jonathan, East Attleboro', Ms.
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Crane Thomas, Elizabethtown, N. J.
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Crocker Uriel Haskell, do.
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Crocker Mrs Elizabeth P., do.
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Crosby R. R., do.
Crosby C. T., do.
Crosby E. N., do.
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Cross Rev Joseph W., West Boylston, Ms.
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Cummings Joseph, East Ware, Ms.
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Dame Rev Charles, Falmouth, Me.
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Dana Miss Esther Ann, Troy, N. Y.
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Dana Rev Samuel, Marblehead, Ms.
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Davis Rev Emerson, Westfield, Ms.
Davis George, Sturbridge, Ms.
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Davis Rev Joel, Williamstown, Vt.
Davis Phineas, Jr., Detroit, Mich.
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Day Charles H., do.
Day Edgar B., do.
Day George B., do.
Day Samuel S., do.
Day Walter Deforest, do.
Day Rev Alvan, E. Lenox, N. Y.
Day Calvin, Hartford, Ct.
Day Catharine S., do.
Day Foster, Elizabethtown, N. J.
Day Rev George E., Marlboro', Ms.
Day Rev Henry N., Hudson, O.
Day Rev Pliny B., Derry, N. H.
Day Rev Robert, Nassau, N. Y.
Day Rev Samuel, Wolcottville, Ct.
Day Rev Warren, Enfield, N. Y.
Day William, West Bradford, Ms.
Dayton Abel, Jr., Harpersfield, N. Y.
De Forest Henry A., Syria.
De Forest Mrs Catharine S., do.
De Forest Lockwood, New York city.
De Forest Rev Richard, Rochester, N. Y.
De Forest William, Bridgeport, Ct.

De Forest Rev William B., Watertown, Ct.
De Witt Rev Abraham, Rock Church, Md.
De Witt Clinton, Montreal, L. C.
De Witt Caleb S., do.
De Witt Jacob, Jr., do.
De Witt Mrs Abby, do.
De Witt Rev John.
Dean Rev Artemas, Bethlehem, N. Y.
Dean Rev Henry, Brooklyn, N. Y.
Dearing William, Athens, Ga.
Decker Rev John, Jr., Newcastle, Del.
Deckert Elijah, Reading, Pa.
Delano Lewis Howe, Hardwick, Vt.
Delano Mrs Maria W., do.
Delano Miss Lydia M., do.
Delano Rev S., Haverhill, N. H.
Delavan Edward C., Ballston, N. Y.
Delavan Rev George L., Mendon, N. Y.
Demarest Rev William, New Hurley, N. Y.
Deming William, Litchfield, Ct.
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Demond Rev Isaac S., New York city.
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Denny George, Westborough, Ms.
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Denny Miss A. M., do.
Denny Charles Austin, do.
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Denny Edward W., do.
Denny George P., do.
Denny James H., do.
Denny Robert Breck, do.
Denny Mary H., do.
Denny Mrs Lucretia, Leicester, Ms.
Denny Thomas, New York city.
Deruelle Rev D., do.
Deshon Daniel, Boston, Ms.
Dewey C., D. D., Rochester, N. Y.
Dexter Rev Elijah, Plympton, Ms.
Dexter Samuel W., Saratoga Springs, N. Y.
Dibble Richard, Rochester, N. Y.
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Dickey David, Rochester, N. Y.
Dickinson Rev Austin, Syracuse, N. Y.
Dickinson Rev A. C., Bowlingreen, Ky.
Dickinson Baxter, D. D., Auburn, N. Y.
Dickinson Rev C., Chaplin, Ct.
Dickinson Rev David, Columbia, Ct.
Dickinson Elijah, Hadley, Ms.
Dickinson Rev James T., Singapore, Asia.
Dickinson Oliver, North Amherst, Ms.
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Dimmick Rev Luther F., Newburyport, Ms.
Dixon Samuel, Enfield, Ms.
Doane Rev Julius.
Dobie Rev David, Huntington, L. C.
Dod Rev A. H., Princeton, N. J.
Dodd Benjamin, Boston, Ms.
Dodd Joseph S., Bloomfield, N. J.
Dodge Rev Joshua, Moultonboro', N. H.
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Dole Rev Daniel, South Hadley Canal, Ms.
Dole Ebenezer, Bangor, Me.
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Dole Rev George T., Beverly, Ms.
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Donaldson James, New York city.
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Douglass Benjamin, New York city.
Douglass David B., do.
Douglass George, do.
Douglass Jonathan A. F., do.
Douglass Richard H., New York city.
Douglass James B., Albany, N. Y.
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Duncan Rev Abel G., Hanover, Ms.
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Dunlap Rev Robert, Pittsburgh, Pa.
Dunlap John, Edinburgh, Scotland.
Dunlop John, Bombay, India.
Dunning Rev Andrew, Plainfield, Ct.
Dunning Rev E. O., New Haven, Ct.
Dunton Isaac, Philadelphia, Pa.
Dunyee Joseph W.
Durfee Rev Calvin, South Dedham, Ms.
Durfee Nathan, Fall River, Ms.
Duryea Rev John H., New York city.
Duryea Philip, English Neighborhood, N. J.
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Dutton Ambrose, Colchester, Ct.
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Edgell Rev John Q. A , West Newbury, Ms.
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Emerson Rev Luther, West Bradford, Ms.
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Emery Rev S. Hopkins, Bedford, Ms.
Emery Mrs S. H., do.
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Ennis Jacob.
Ennos Mrs Abby T., Norwich, N. Y.
Enos Truman, do.
*Eustis Charles W., Boston, Ms.
Eustis William T., do.
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Ewers Elihu, Manlius, N. Y.
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Fairbanks Horace, do.
Fairbanks Joseph, do.
Fairbanks Joseph P., do.
Fairbanks Thaddeus, do.
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Fassitt James, Philadelphia, Pa.
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Ferguson Rev John, Lanesboro', Ms.
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Rodgers Rev James, Oswegatchie, N. Y.
Roger Rev D., Kingsport, Ten.
Rogers Rev Charles W., Bryan co., Ga.
Rogers George, Boston, Ms.
Rogers Rev Isaac, Farmington, Me.
Rogers John, Plymouth, N. H.
Rogers Rev Leonard, Union Corner, N. Y.
Rogers Rev R. K., Bound Brook, N. J.
Rogers Rev William M., Boston, Ms.
Rogers Mrs William M., do.
Rogers William R., Jamestown, N. Y.
Rogers Rev Z., Wilton, S. C.
*Romeyn Rev James V. C., Bergen, N. J.
Romeyn Rev James, Catskill, N, Y.
Rood Rev Anson, Philadelphia, Pa.
Rood Ebenezer, Torringford, Ct.
Rood Rev Heman, Gilmanton, N. H.
Roosevelt Cornelius V. S., New York city.
Roosevelt Isaac, Poughkeepsie, N. Y.
Root Rev David, Waterbury, Ct.
Root Rev Judson A., New Haven, Ct.
Ropes Joseph S., St. Petersburg, Russia.
Ropes William H., do.
Ropes Mrs Ellen H., do.
Ropes William, Boston, Ms.
*Rose Rev Israel G., Chesterfield, Ms.
Rose Miss Mary R., do.
Rose Mrs Percy B., do.
Ross Rev Frederick A., Kingsport, Ten.
Ross Mrs F. A., do.
Ross Miss Rowena, Rotherwood, Ten
Ross William H., Albany, N. Y.
Rowe Mrs Mary, Farmington, Ct.
Rowe Mrs Polly, Rockport, Ms.
*Rowell Rev Joseph, Cordish, N. H.
*Rowland Rev Henry A., Windsor, Ct.
Rowland Rev Henry A., Honesdale, Pa.
Rowland Mrs Henry A., do.
Rowland Rev Jonathan M., Brooklyn, N. Y.
Rowley Mrs Mary Ann, Wrentham, Ms.
Royal Rev J. L., Fanquier, Va.
Royce Rev Andrew, Williamstown, Vt.
Rudd Rev George R., Auburn, N. Y.
Rumsey Daniel L., Silver Creek, N. Y.
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Russell Rev C. P., New York city.
Russell Mrs Louisa R., do.
Russell Mrs Elizabeth, Albany, N. Y.
Russell Rev Joshua T., Oakland, Mi.
Russell William W., Plymouth, N. H.
Sabin Rev John, Fitzwilliam, N. H.
Sabin Rev Lewis, Templeton, Ms.
Sabin Mrs Maria P., do.
Safford Alonzo, Fairhaven, Vt.
Safford Daniel, Boston, Ms.
Safford Mrs Daniel, do.
Safford Daniel P., do.
Safford George B., do.
Sage Orrin, Blanford, Ms.
Sage Mrs Ruth P, do.
Sage Miss Sarah R., do.
Salisbury Rev Edward E., New Haven, Ct.
Salisbury Mrs J., do.
*Salisbury Josiah, Boston, Ms.
*Salisbury Stephen, Worcester, Ms.
Salisbury Rev William, Jefferson, N. Y.
Salmon George, Fulton, N. Y.
Saltontoll Mrs Hannah, New London, Ct.
Salter Rev J. W., Mansfield, Ct.
Sampson Ashley, Rochester, N. Y.
Sampson George R., Boston, Ms.
Sanders Rev Ephraim D., Centreville, Va.
Sanderson Rev Alonzo, Tolland, Ms.
*Sanderson Thomas, Whately, Ms.
Sandford Rev B., East Bridgewater, Ms.
Sandford Clark, Orwell, Vt.
Sandford Rev David, Medway village, Ms.
Sandford Mrs S. P., do.
Sandford Rev Enoch, Raynham, Ms.
Sandford Rev Joseph, Philadelphia Pa.
Sanford Rev William H., Boylston, Ms.
Sanford Rev John, South Dennis, Ms.
Sanford P., Hallowell, Me.
Sargeant Asa, Danville, Vt.
Savage Rev Amos.
Savage Rev John A., Ogdensburg, N. Y.
Savage Rev Thomas, Bedford, N. H.
Savage Rev William T., Amherst, N. H.
Sawtell Rev Eli N., Havre, France.
Sawyer George W., Berlin, Ms.
Sawyer Rev Leicester A., Ohio.
Sawyer Rev Moses.
Sawyer Oliver, Berlin, Ms.
Scales Rev Jacob, Plainfield, N. H.
Scales Mrs Nancy Beeman, do.
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Schaffer Rev Samuel, Virgil, N. Y.
Schauffler Rev William G., Constantinople.
Schenck Rev Martin L., Saugerties, N. Y.
Schmucker J. G., D. D., York, Pa.
Schmucker Rev J. G., do.
Schoonmaker, D. D.
Schneider Rev Benjamin, Broosa, Asia.
Scofield Rev Alanson, West Fayette, N. Y.
Scott Rev John, Colchester, Vt.
Scott Rev George, England.
Scott Miss Mary Ann, Boston, Ms.
Scott Rev W. A., New Orleans, La.
Scott Rev William N., Luney's Creek, Va.
Scott Rev Thomas F., Ten.
Scovel Asahel, Lockport, N. Y.
Scovel Rev E., Mexico, N. Y.
Scovel Hezekiah, Albany, N. Y.
Scovel Rev I. F., Holland Patent, N. Y.
Scovell Miss Juliett, Lewiston, N. Y.
Scovell Rev M., Hudson, N. Y.
Scovill Mrs Elizabeth H., Glens Falls, N. Y.
Scoville John, Harwington, Ct.
Scranton Rev Erastus, Burlington, Ct.
Scribner Rev I. M., Auburn, N. Y.
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Scudder Rev John, Madras, India.
Scudder Mrs Harriet W., do.
Seabury Rev Edwin, New Castle, Me.
Seabury Rev Pardon G. New Bedford, Ms.
Searle Rev Jeremiah, Coxsackie, N. Y.
Searle Rev Moses C., New Hartford, N. Y.
Searles Philip, Bridport, Vt.
Sears Rev Jacob C., Six Mile Run, N. J.
Sears Rev Reuben, Chelmsford, Ms.
Sedgwick Rev Avelyn, Ogden, N. Y.

Seelye George C., Geneva, N. Y.
Seelye Mrs Mary E., do.
Seelye Rev Edward E., Lansingburg, N. Y.
Seelye Seth, do.
Seelye Seth, Bethel, Ct.
*Seldon Rev Sylvester, Hebron, Ct.
Sergeant John, Philadelphia, Pa.
Sessions Rev Alexander J., Salem, Ms.
Sessions Rev John, Norwich, N. Y.
Sessions Rev Joseph W., West Suffold, Ct.
Severance Martin, Shelburne, Ms.
Sewall Rev Daniel Scarborough, Me.
Sewall Mrs Elizabeth L., Augusta, Me.
Sewall Rev Jotham, Chesterville, Me.
Sewall Rev Jotham, Jr., Bluehill, Me.
*Sewall William, Boston, Ms.
Sewall William, Panther Creek, Ill.
Sewall Rev William S., Brownville, Me.
*Seward Ashael, Utica, N. Y.
Seward Rev Dwight M., Southington, Ct.
Seymour Rev Ebenezer, Bloomfield, N. J.
Seymour Mrs Mary, do.
Seymour H. R., Buffalo, N. Y.
Seymour William J., Burlington, Vt.
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Shackford W. M., Portsmouth, N. H.
Sharp Rev Alexander, Newville, Pa.
Sharp Rev Elias C., Atwater, O.
Shaw Rev James B., Rochester, N. Y.
Shaw Rev John B., South Hartford, N. Y.
Shaw Latimer R., New York city.
Shaw Mrs Sarah, Euclid, O.
Shaw Rev William A., Tennessee.
Shearer Rev John, Montrose, Pa.
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Sheldon D. S., Northampton, Ms.
Sheldon Ira, Plymouth, N. Y.
Sheldon Rev Luther, Easton, Ms.
Sheldon Rev Noah, Stockbridge, Ms.
Sheldon Zelotus, West Gains, N. Y.
Shepard Rev George, Bangor, Me.
Shepard Rev J. W., Windham, Me.
Shepard Samuel, D. D., Lenox, Ms.
Shepard Rev Samuel N., Madison, Ct.
Shephard Miss Sophia, Canandaigua, N. Y.
Shepard Rev Thomas, Bristol, R. I.
Shepley Rev David, North Yarmouth, Me.
Shepley Rev S. H., New Gloucester, Me.
Sherman Rev Charles S.
Sherman Ira, Bridgeport, Ct.
Sherman Mrs Ira, do.
*Sherman Josiah, Albany, N. Y.
Sherman Rev Joseph, Columbia, Ten.
Sherwood Mrs Deborah, Catskill, N. Y.
Sherwood Rev Elisha B., Middleport, N. Y.
Sherwood Isaac, Manheim, N. Y.
Sherwood Rev James M., Mendon, N. Y.
Shipherd Rev Fayette, Troy, N. Y.
Shipman Rev Thomas L., Jewett's City, Ct.
Shippen William, Philadelphia, Pa.
Short Simeon, Thetford, Vt.
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Shultz Rev Jacob J., Middlebush, N. J.
Shumway Rev Columbus, Townsend, Ms.
Shumway Rev C. K., Palmyra, N. Y.
Shumway Rev J. G., York, Pa.
Silvester Miss Margaret, Kinderhook, N. Y.
Sibley Derrick, Rochester, N. Y.
Sibley Levi W., do.
Sickles J., D. D., Kinderhook, N. Y.
Silliman Benjamin, New Haven, Ct.
Silliman Benjamin, Jr., do.
Silliman Rev Jonathan, Canterbury, N. Y.
Silliman R. D., Troy, N. Y.
Simmons Benjamin, Madison, N. Y.
Simpson Michael H., Boston, Ms.
Simpson Nelson, Cambridge, N. Y.
Simpson Paul, Newburyport, Ms.
Simpson Rev ——, Harper's Ferry, Va.
Skillman A. T., Lexington, N. Y.
Skinner Rev James, Southwold, N. C.
Skinner Jason, Harwington, Ct.
Slade John, Jr., Boston, Ms.
Slade William, Cornwall, Vt.
Slater John, Slatersville, R. I.
Slocum Rev John J., Manlius, N. Y.
*Sloss Rev James L., Florence, Ala.
*Sluyter Rev Richard, Claverack, N. Y.
Smalley Rev Elam, Worcester, Ms.
Smart Rev William, Brockville, U. C.
Smedes Rev Albert.
Smith Rev Adam, Hartford, Pa.
Smith Rev Albert, Middlebury, Vt.
Smith Mrs Sarah T., do.
Smith Amos, Jr., New Haven, Ct.
Smith Mrs Abigail, Manchester, Ms.
Smith Alfred, Hartford, Ct.
Smith A. W., Mecklenburg, Va.
Smith Asa, Williamstown, Vt.
Smith Rev Asa B., Sandwich Islands.
Smith Rev Azariah, Persia.
Smith Azariah, Manlius, N. Y.
Smith Mrs Zilpah, do.
Smith Miss Betsey, Chester, Ms.
Smith Brainerd, Sunderland, Ms.
Smith Rev Buel W., Keesville, N. Y.
Smith Rev Carlos, Painsville, O.
Smith Charles, Manlius, N. Y.
Smith Mrs Clarissa.
Smith Lady Culling, Bedwell Park, England.
Smith Rev Courtland, Warrensburgh, N. Y.
Smith Rev Daniel, Stamford, Ct.
Smith Rev David P., Greenfield, N. H.
Smith Mrs David P., do.
Smith Rev D. T., Bangor, Me.
Smith Edwin, Cleveland, O.
Smith Rev Eli, Hollis, N. H.
Smith Rev Eli, Syria.
Smith Eli, Northford, Ct.
Smith Rev Elizur G., New York city.
Smith Erastus, Hadley, Ms.
Smith Rev Ethan, West Boylston, Ms.
Smith Rev E. D., New York city.
Smith Rev George P., Woburn, Ms.
Smith Gerrit, Peterboro', N. Y.
Smith Rev Gideon L., Strawberry Plains, Ten.
Smith Henry, Cherry Valley, N. Y.
Smith Rev Henry B., West Amesbury, Ms.
Smith Rev Hervey.
Smith Rev H., Hanover co., Va.
Smith Horace, West Springfield, Ms.
Smith H. H., Youngstown, N. Y.
Smith Mrs Diantha H., do.
Smith Miss Laura A., do.
Smith Rev Ira, Union, N. Y.
Smith Israel, Albany, N. Y.
Smith James, Philadelphia, Pa.
Smith Mrs James, do.
Smith Mrs Maria, do.
Smith Rev James, Nashville, Ten.
Smith Rev James A., Glastenbury, Ct.
Smith James W., Greenland, N. H.
Smith Rev John.
Smith Rev John, Wilton, Ct.
Smith Rev John C., Ceylon.
Smith Rev John F., Clinton, N. Y.
Smith John Pye, D. D., Homerton, England.
Smith John W., Chelsea, Vt.
Smith Rev Joseph, Frederick, Md.
Smith Rev Levi, East Windsor, Ct.
Smith Lyndon A., Newark, N. J.
Smith Rev Marcus, Watertown, N. Y.
*Smith Mrs Maria W., Syria.
Smith Rev Matthew H., Nashua, N. H.
*Smith Norman, Hartford, Ct.
Smith Norman, do.
Smith Thomas, do.
*Smith Peter, Schenectady, N. Y.
Smith Rev Preserved, Carlisle, Ms.
Smith Mrs Eliza A., do.
Smith Rev Reuben, Waterford, N. Y.
Smith Rev Robert W., Bradleyville, S. C.
Smith Mrs Sarah, Charleston, S. C.
Smith Rev Seth, Genoa, N. Y.

Smith Rev Stephen S., Westminster, Ms.
Smith Rev Theophilus, New Canaan, Ct.
Smith Rev Thomas M.
Smith Rev Walter, North Cornwall, Ct.
Smith William K., Fredericksburg, Va.
Smith Mrs Abigail, do.
Smith William, Augusta, Ga.
Smith William M., Sharon, Ct.
Smith Rev Worthington, St. Albans, Vt.
Smyth Thomas, D. D., Charleston, S. C.
Smyth Mrs Thomas, do.
Sneed Rev S. K., New Albany, Ia.
Snodgrass Rev James, West Hanover, Pa.
Snodgrass William D., D. D., Troy, N. Y.
Snow Rev Aaron, Eastbury, Ct.
Snow Edward L., East Hampton, Ms.
Snowdon G. T., Columbia, S. C.
Snowdon Mrs G. T., do.
Snowdon Rev Samuel F.
Snyder Rev Henry.
Soley William, Northern Liberties, Pa.
Soule Rev Charles, Norway, Me.
Soule Thomas, Freeport, Me.
Southgate Rev Robert, Wethersfield, Ct.
*Southmayd Rev Daniel S., Fort Bend, Texas.
Southworth Rev Tertius D., Franklin, Ms.
Sparrow Rev P. I., Salisbury, N. C.
Spaulding Rev Alvah, Cornish, N. H.
Spaulding Rev George, Ithaca, N. Y.
Spaulding Rev John, New York city.
Spaulding Rev Levi, Ceylon.
Spaulding Mrs Mary C., do.
Spear Rev Samuel T., Brooklyn, N. Y.
Spees Rev S. G., Delhi, N. Y.
*Speece Conrad, D. D., Augusta, Va.
Spencer Asa, Snowhill, Md.
Spencer I. S., D. D., Brooklyn, N. Y.
Spencer Rev Theodore, Utica, N. Y.
Spofford Jeremiah, Bradford, Ms.
Spofford Rev Luke A., Chilmark, Ms.
Spooner Rev Charles, Wadhams Mills, N. Y.
Spooner William B., Bristol, R. I.
Sprague Rev Daniel G., Hampton, Ct.
Sprague Rev Isaac N., Hartford, Ct.
Spring Rev Samuel, East Hartford, Ct.
Sprole Rev William T., Carlisle, Pa.
Squier Rev Miles P., Geneva, N. Y.
Squire Job, Plainfield, N. J.
St. John Ansel, New York city.
St. John Mrs Isabella, do.
St. John Miss Isabella, do.
St. John Miss Harriet, do.
St. John Miss Julia E., do.
St. John George, Norwalk, Ct.
Stafford Rev Ward, Rrooklyn, N. Y.
Stanley A. D., New Haven, Ct.
Stanley Hezekiah, Kensington, Ct.
Stanley James, Clinton, Miss.
Stanton Enoch C., Hartford, Ct.
Stark Rev Jedediah L., Brattleboro', Vt.
Starkweather Charles, Northampton, Ms.
Starkweather Rev John.
Starr Frederick, Rochester, N. Y.
Starr Mrs Lucy Ann, do.
*Starr Rev Peter, Warren, Ct.
Stearns Rev Jonathan F., Newburyport, Ms.
*Stearns Rev Samuel H., Bedford, Ms.
Stearns Rev W. A., Cambridgeport, Ms.
Stearns Mrs Rebecca A., do.
Stebbins Rev George.
*Stebbins Rev Stephen W., Orange, Ct.
Stebbins Moses, Sunderland, Ms.
Stebbins Zenas, Belchertown, Ms.
Stedman Francis D., Boston, Ms.
Stedman James, Norwich, Ct.
Steele Rev Archibald J., Franklin co., Ten.
Steele Rev I. A.
Steele Rev Julius E., Michigan.
Steele Rev John B., Middleboro', Vt.
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Steele Rev Robert, Abington, Pa.
Steele Rev William H., Borneo.

*Stephenson Rev George, Lexington, Ky.
Sterling Nathaniel, La Fayette, N. Y.
Sterling Sherwood, Bridgegort, Ct.
Sterling Sylvanus, do.
Sterling Mrs Sylvanus, do.
Sterling Rev William, Reading, Pa.
Stetson Jotham, Medford, Ms.
Stetson John, do.
Stevens Rev Alfred, Westminster, Vt.
*Stevens Rev Edwin, Canton, China.
Stevens Jeremiah, Portland, Me.
Stevens Rev John H., Stoneham, Ms.
Stevenson Rev James, Florida, N. Y.
Stevenson Rev P. E., Staunton, Va.
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Stewart Rev Daniel, Ballston Spa, N. Y.
Stickney Nathaniel, Dracut, Ms.
Stickney Paul, Hallowell, Me.
Stille John, Philadelphia, Pa.
Stiles Phinehas, Jericho, Vt.
Stillman Rev Timothy, Dunkirk, N. Y.
Stocking Mrs Jerusha E., Oroomiah, Persia.
Stockton Rev Benjamin B., Brockport, N. Y.
Stoddard Rev David T., Oroomiah, Persia.
Stoddard Mrs Harriet B., do.
Stoddard John, Dawfuskie, S. C.
Stoddard Mrs Mary L., do.
Stoddard Mary H., do.
Stoddard Albert H., do.
Stoddard Miss Isabelle, do.
Stoddard Mrs Mary A., Boston, Ms.
Stoddard Charles A., do.
Stoddard Mary do.
Stoddard Mrs Arthur F., New York city.
Stoddard Solomon, Northampton, Ms.
Stoddard Solomon, Jr., Middlebury, Vt.
Stoddard Solomon P., do.
Stoddard Mrs Francis E., do.
Stoddard William H., Northampton, Ms.
Stoddart Charles, H. B. M. Army.
Stokes James, New York city.
Stokes Mrs Caroline, do.
Stone Albert, Grafton, Ms.
Stone Rev Benjamin P., Concord, N. H.
Stone Rev Cyrus.
Stone Rev John F., Waterbury, Vt.
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Stone Rev Micah, S. Brookfield, Ms.
Stone Rev Rollin S., Brooklyn, N. Y.
Stone Squire, Groton, N. Y.
Stone Rev Thomas T., Machias, Me.
Stone Rev Timothy, South Cornwall, Ct.
Storrs Rev John, Holliston, Ms.
*Storrs Rev Samuel P., Columbus, N. Y.
Storrs Zalmon, Mansfield Centre, Ct.
Storer Woodbury, Portland, Me.
Stow Rev Timothy, West Bloomfield, N. Y.
Stow Rev William B., Jordan, N. Y.
Stowe Calvin E., D. D., Walnut Hills, O.
*Stowe Rev Jeremiah, Livonia, N. Y.
Stowe Rev Timothy, Montrose, Pa.
Stows C. W., Montpelier, Vt.
Stowell Rev David, Townsend, Ms.
Stowell Mrs Mary, Cooperstown, N. Y.
Stratton Rev James, Portsmouth, Va.
Stratton Rev John, Moscow, N. Y.
Street Rev Robert, Connecticut Farms, N. J.
*Street Titus, New Haven, Ct.
Strickland Benjamin, Berlin, Vt.
Stringham Silas H., United States Navy.
Strong Rev Caleb, Montreal, L. C.
*Strong Mrs Catharine M., do.
Strong Edward, West Springfield, Ms.
*Strong Elnathan, Hardwick, Vt.
Strong Rev Ephraim, Honeoye Falls, N. Y.
*Strong Rev Henry P., Potter, N. Y.
Strong Joshua S., Pittsford, Vt.
Strong Rev Lyman, Colchester, Ct.
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Strong Rev Salmon, Clinton, N. Y.
Strong Rev Thomas M., Flatbush, N. Y.
Strong William, Williamsburgh, Ms.

Strong Rev William L., Onondaga, N. Y.
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Stuart Rev Moses, Andover, Ms.
Stuart Robert, New York city.
Studdiford Rev Peter O., Lambertsville, N. J.
Sturgis Rev Thomas B., Bridgeport, Ct.
Sturtevant Rev Julian M., Jacksonville, Ill.
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Sutherland Jacob, Geneva, N. Y.
Sutton William, Salem. Ms.
Suydam Henry, New York city.
Swan Benjamin, Woodstock, Vt.
Sweetser Luke, Amherst, Ms.
Sweetser Rev Seth, Worcester, Ms.
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Swift Wyatt R., Schaghticoke, N. Y.
Swift Rev Zephaniah, Derby, Ct.
Swits Rev Abraham.
Syms Rev William, Newark, N. J.
Symm Joseph, London, Eng.
Talbot Jesse, New York city.
*Talcott Rev Hart, Warren, Ct.
Talcott Mrs Harriet N., Vernon, N. Y.
Talmadge Rev S. K., Midway, Ga.
*Tallmadge Benjamin, Litchfield, Ct.
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Tappan Arthur, New York city.
Tappan Rev Benjamin, Jr., Hampden, Me.
Tappan Mrs E. B. T., Augusta, Me.
Tappan Rev C. D. W.
Tappan Rev Daniel D., N. Marshfield, Ms.
Tappan Francis W., New York city.
Tappan Rev Samuel S., Bridgewater, Ms.
Tarbell Rev John G.
Tarlton Theodore, Peoria, Ill.
Tay Nathaniel, Lydenboro', N. H.
*Taylor Rev James, Sunderland, Ms.
Taylor Elisha, Schenectady, N. Y.
Taylor Mrs Elizabeth Ely, do,
*Taylor Mrs Fally, E. Bloomfield, N. Y.
*Taylor Rev George, Moravia, N. Y.
Taylor Rev Hutchins, Trumansburg, N. Y.
Taylor Rev John.
Taylor Rev John L., Andover, Ms.
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Taylor Rev Preston, East Berkshire, Vt.
Taylor Rev Samuel H., Andover, Ms.
Taylor Mrs Caroline P., do
Taylor Rev Samuel A., Worcester, Ms.
Taylor Rev Sereno, Sparta, Ga.
Taylor Rev Stephen, Abingdon, Va.
Taylor Rev Timothy A., Slatersville, R. I.
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Taylor Rev Vernon D., Buffalo, N. Y.
Taylor Rev William, Montreal, L. C.
Taylor Rev W. W., Greensburg, Pa.
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Templeton John, Boston, Ms.
Tenney Rev Asa P., Concord, N. H.
Tenney Caleb J., D. D., Northampton, Ms.
Tenney Rev Erdix, Lyme, N. H.
Tenney Levi, Plainfield, N. Y.
Tenney Samuel, Boston, Ms.
Tenney Samuel N., do.
Tenney Rev Samuel G., Hillsboro', N. H.
Tenny Rev Sewall, Ellsworth, Me.
Terry Eli, Terryville, Ct.
Terry Rev James P., Somers, Ct.
Terry Eliphalet, Hartford, Ct.
Thalhimer Rev John G., Strykersville, N. Y.
Thacher Rev Tyler, Hawley, Ms.
Thatcher Rev I., Barre, Vt.
*Thatcher Rev Orlando G., Bradford, N. H.
Thatcher Peter, Attleboro', Ms.
Thatcher Rev Washington, Jordan, N. Y.
Thayer Rev Thatcher, Newport, R. I.
Thayer Rev William W., South Hadley, Ms.
Thomas Rev Daniel, Abington, Ms.
Thomas Frederick S., Newark, N. J.
Thomas Mrs Mary B., do.
Thomas Frederick S., Jr., do.
Thomas Rev J. H., New York city.
Thomas S. P., Green Village, N. J.
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Thompson Miss Louisa, do.
*Thompson Alexander R., United States Army.
Thompson Alexander R., New York city.
Thompson Asahel, Farmington, Ct.
Thompson Rev Augustus C., Roxbury, Ms.
Thompson Benjamin F., South Woburn, Ms.
Thompson Charles, Woburn, Ms.
Thompson Rev Charles, Humphreysville, Ct.
Thompson Ebenezer, R., Dunkirk, N. Y.
Thompson George W. W., Gilmanton, N. H.
*Thompson Rev James, Crawfordsville, Ind.
Thompson Rev John, Winchester, N. H.
Thompson Rev John H., Rochester, N. Y.
Thompson John L., Plymouth, N. H.
Thompson Rev Joseph P., New Haven, Ct.
*Thompson Rev Lathrop, Cornish, N. H.
Thompson Rev Leander.
Thompson Rev M. L. R. P., Canandaigua, N. Y.
Thompson Mrs Sarah H., do.
Thompson Rev Robert G., Pound Ridge, N. Y.
Thompson Theodore Strong, Roxbury, Ms.
Thompson Rev William, East Windsor, Ct.
Thompson William C., Plymouth, N. H.
Thompson William R., New York city.
Thomson Rev F. B., Borneo.
Thorndike Mrs Israel, Boston, Ms.
Thorp Curtis, Binghamton, N. Y.
Throckmorton J. W., Philadelphia, Pa.
Thurston Abel, Fitchburg, Ms.
Thurston Rev Asa, Sandwich Islands.
Thurston Mrs Lucy G. do.
Thurston Miss Persis G., do.
Thurston Rev David, Winthrop, Me.
Thurston Rev Eli, Hallowell, Me.
Thurston Rev Stephen, West Prospect, Me.
Thwing Thomas, Boston, Ms.
Tiffany Mrs Mercy B., Pawtucket, Ms.
Tillotson Rev George J., Brooklyn, Ct.
*Tilton Rev David, Gloucester, Ms.
Timerman David, Utica, N. Y.
*Tinker Rev Orsamus, Ashby, Ms.
Tisdale Rev James, Ashburnham, Ms.
Tobey Rev Alvan, Durham, N. H.
Tobey Rev William, Hanover, N. J.
Todd Rev George T., Carmel, N. Y.
Todd Rev John, Pittsfield, Ms.
Todd Rev William, Madison, Ia.
Todd Rev William, Marcellus, N. Y.
Tolman Rev Samuel H., Lempster, N. H.
*Tomlinson Rev Daniel, Oakham, Ms.
Tompkins Rev John, Marcellus, N. Y.
Tompkins Rev William B., Oneida Castle, N.Y.
Topliff Rev Stephen, Oxford, Ct.
Torrey Rev Charles T., Albany, N. Y.
Torrey Rev Joseph, Burlington, Vt.
Torrey Rev Reuben, Prospect, Ct.
Torrey Rev William, Sparta, N. J.
Torrey Jason, do.
Torrey William, Brooklyn, N. Y.
Torrey Samuel W., do.
Tower Mrs Levi, Fitzwilliam, N. H.
Town E. W., Enfield, Ms.
Towne Rev Joseph H., Boston, Ms.
Townley Jonathan, Elizabethown, N. J.
Townley Richard, do.
Townley Rev William, Springfield, N. J.
Townsley Abner, Sangersville, N. Y.
Tracy Rev Caleb B., Boscawen, N. H.
Tracy George M., New York city.
Tracy Rev H. A., Sutton, Ms.
Tracy Jedidiah, Michigan,
Tracy Rev Joseph, Boston, Ms.
Tracy Rev Solomon J.
Tracy Walter, Hinsdale, Ms.

Train Rev Asa M., Milford, Ct.
Train Samuel, Medford, Ms.
Trask Rev George, Warren, Ms.
Trask Israel E., Springfield, Ms.
Trask Mrs Martha F., Portland, Me.
Travelli Rev Joseph S., Sewickley, Pa.
Trawin Mrs Mary, Martinsburg, Va.
Treadwell George C., Albany, N. Y.
Treat Rev Joseph, Windham, O.
Treat Selah, Hartford, Ct.
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OF THE

THIRTY-FOURTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-fourth annual meeting in the First Presbyterian Church in the city of Rochester, New York, commencing on Tuesday; September 12th, 1843, at 4 o'clock, P. M.

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Rev. J. Sherwood, Mendon,
Rev. Joseph Underwood, Millport,
Rev. B. B. Gray, Brighton,
Rev. Ebenezer Mead, Le Roy,
Rev. Charles E. Furman, Victor,
A. Scovill, Esq., Lockport,
Rev. W. F. Curry, do.
Rev. William C. Wisner, do.
Rev. Robert W. Condit, Oswego,
Rev. Nathaniel W. Fisher, Palmyra,
Rev. Selden Haynes, Rome,
William Williams, Esq., do.
Rev. Horatio Pettingell, Milford,
N. Huntington, Esq., Peterboro',
Rev. Joseph R. Page, Perry,
Rev. Alfred C. Lathrop, De Witt,
E. Johnson, Esq., Greece,
E. G. Hildreth, Esq., Kingsboro',
Rev. J. G. Thalhimer, Strykersville,
William Wisner, D D., Ithaca,
Rev. Augustus L. Chapin, Galway,
Rev. Robert W. Hill, E. Bloomfield,
Rev. Uri Beach, do.
Rev. A. S. Allen, Cuba,
Rev. Joel Osborn, Spencertown,
Rev. Warren Day, Enfield,
Rev. Robert Day, Nassau,
Rev. Hutchins Taylor, Trumansburg,
Rev. Julius S. Pettingell, New Berlin,
Rev. Ethan Pratt, Chemung,
Rev. Timothy Stillman, Dunkirk,
Rev. James Richards, Penn Yan.

Hon. William M. Oliver, Penn Yan,
Andrew Oliver, Esq., do.
Rev. A. Scofield, Fayette,
Rev. G. S. Corwin, Elba,
Rev. A. C. Tuttle, Liverpool,
Rev. Sidney Mills, Richmond,
Rev. John Elliot, Youngstown,
H. H. Smith, Esq., do.
Rev. D. D. Gregory, Binghamton,
Rev. Pindar Field, Oriskany Falls,
Rev. Henry Mandeville, Clinton,
Rev. Wayne Gridley, do.
Rev. A. D. Gridley, do.
Rev. Josiah Partington, Knowlesville,
Rev. O. C. Beardsley, Silver Creek,
Rev. R. S. Crampton, Penfield,
Rev. R. E. Wilson, Hammondsport,
Rev. David L. Hunn, Lenox,
Rev. Charles C. Carr, Fairport,
Rev. John W. Ray, Glenns Falls,
Rev. Horace P. Bogue, Seneca Falls,
Rev. H. L. Vail, do.
Rev. Ralph Robinson, Pulaski,
Rev. David L. Ogden, Whitesboro',
Rev. Arthur Burtis, Oxford,
Rev. John K. Davis, Schenectady,
Rev. Samuel Griswold, Covington,
Rev. Alvah Lilly, Gorham,
Jasper Corning, Esq., Brooklyn,
Rev. William L. Strong, Onondaga,
Rev. T. Castleton, Syracuse,
Rev. Orlo Bartholomew, Augusta,
Rev. William E. Knox, do,
John J. Knox, Esq., do.
Rev. Henry Snyder, Pike,
Rev. S. H. Gridley, Waterloo,
Rev. L. W. Billington, Scottsville,
Rev. R. F. Cleaveland, Fayetteville,
Rev. E. B. Sherwood, Middleport,
Rev. Levi Griswold, Ludlowville,
Seth Williston, D. D., Durham,
Rev. John Tompkins, Marcellus,
Rev. Levi Parsons, do.
Rev. Merritt S. Platt, Madison,
Rev. George Coan, Angelica,
Rev. John B. Shaw, South Hartford,
Rev. Roswell Pettibone, Canton,
Rev. Cyrus Hudson, Mount Morris,
Nathaniel Sterling, Esq., La Fayette,
I. C. Dalton, Esq., Fulton,
George Salmon, Esq., do.
William Platt, Esq., Owego,
Rev. Isaac Brayton, Watertown,
Rev. Edward Marsh, Nunda,
Rev. Joseph Merrill, Junius,
Rev. E. G Townsend, Sack. Harbor,
Rev. A. B. Chittenden, Sharon,
William L. Porter, Esq., Prattsburgh,

Rev. Adams W. Platt, Hector,
Rev. A. Sedgwick, Ogden,
Rev. John B. Richardson, Pittsford,
Rev. Samuel M. Hopkins, Fredonia,
Rev. Samuel G. Orton, Ripley,
Rev. Justus W. French, Albion,
Rev. William N. M'Harg, do.
Thomas Williams, Esq., do.
Daniel French, Esq., do.
Rev. Elam H. Walker, Danville,
Rev. Timothy Stow, W. Bloomfield,
Rev. P. H. Fowler, Elmira,
Rev. Eber Child, Byron,
Rev. Ralph Clapp, Parma,
Rev. Charles E. Avery, Weedsport,
Rev. Theodore Spencer, Utica,
Rev. Martin L. Schenck, Saugerties.

New Jersey:

Rev. E. Cheever, Newark,
Rev. Ransford Wells, do.
Lyndon A. Smith, M. D., do.
Benjamin C. Taylor, D. D., Bergen,
Rev. Lewis Bond, Plainfield.

Pennsylvania:

Rev. Henry Ford, Wells,
Rev. Jas. W. Phillips, Williamsport,
Rev. A. Rood. Philadelphia,
Rev. David Malin, do.
Rev. Adam Miller, Hartford.

Virginia:

James D. Johnson, Esq., Norfolk,
Rev. E. H. Cumpston, Lynchburg.

Ohio:

S. C. Aiken, D. D., Cleveland,
Rev. Caleb Pitkin, Hudson,
Rev. Henry A. Day, do.
Joel H. Linsley, D. D., Marietta,
Henry Manning, M. D., Youngstown,
Rev. Daniel W. Lathrop, Elyria,
Rev. John P. Cowles, do.
Rev. Edward C. Atwater, Ravenna,
Rev. Fred. H. Brown, Brownhelm.

Michigan:

Rev. Conway P. Wing, Munroe,
Rev. Hart E. Waring, Grand Rapids.

Illinois:

Rev. Flavel Bascom, Chicago,
Rev. George W. Gale, Galesburg.

East Florida:

Rev. F. Y. Vail, St. Augustine.

Upper Canada:

Rev. R. H. Close, Gainsborough,
Rev. Harvey Rice, Smithville,
Rev. I. W. Baynes, St. Catharines.

The following Missionaries of the Board were also present:

Rev. Hiram Bingham, Sand. Islands,
Rev. John Scudder, M. D., Madras,
Rev. Henry R. Hoisington, Ceylon,
Rev. Henry J. Van Lennep, Smyrna,
Rev. Asher Bliss, New York Indians,
Rev. Asher Wright, do.
Rev. Gilbert Rockwood, do.
Rev. William Hall, do.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by the Rev. William Wisner, D. D., of Ithaca, N Y.

Letters were read from the following corporate members, expressing their regret for their necessary absence, and their undiminished attachment to the Board and its objects: Rev. Drs. Woods, Ely, Magie, Hooker, Labaree, Nelson, Hon. Thomas S. Williams, Hon. William Jessup, S. Agnew, M. D., Rev. B. C. Wolf, Rev. J. W. Ellingwood, Rev. J. G. Hamner and E. Fairbanks, Esq.

Rev. Tryon Edwards, Dr. Armstrong, Rev. James B. Shaw, Rev. Chauncey Eddy, and William Page, Esq., were appointed a committee of arrangements.

REPORT OF THE TREASURER.

The report of the Treasurer was read, together with the certificate of the auditors, and was referred to Hon. T. W. Williams,

Hon. Seth Terry, C. M. Lee, Esq., Doct. L. A. Smith, James K. Livingston, Esq., Hon. Joseph Russel, and Hon. William M. Oliver; who subsequently reported in favor of accepting and approving the same; which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

That portion of the report which relates to the Domestic Operations, with the conclusion, was read entire; a brief abstract of those portions which relate to the missions was also read by the Secretaries for Correspondence, and the several parts were then referred to committees for examination.

The committee on the Home Department and the Conclusion, were Dr. Cox, Rev. Joseph Steele, Rev. Seth Smith, Rev. R. Wells, Rev. E. Cheever, N. Huntington, Esq, and James D., Johnson, Esq.

That part of the report which relates to Africa, Greece, and Turkey, was referred to Dr. Hawes, Dr. Linsley, A. G. Phelps, Esq., Rev. C. Eddy, Rev. M. L. R. P. Thompson, Dr. Dickinson, and Rev. M. Ford.

That part of the report which relates to Syria and the Nestorians, was referred to Dr. Skinner, Rev. John K. Young, Dr. Halsey, Rev. James B. Shaw, Rev. W. Clark, P. Perit, Esq., and William Page, Esq.

That part of the report which relates to the Mahratta or Tamil missions, was referred to Rev. Albert Barnes, Rev. H. Coe, Rev. Thomas Punderson, S. C. Aiken, D. D., Rev. L. H. Angier, Doct. Scudder, and Rev. Warren Day.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Rev. Aaron Warner, Rev. A. Boies, Rev. H. Mandeville, Rev. P. Lockwood, Rev. G. W. Blagden, and Rev. M. P. Squier.

That part of the report which relates to the Sandwich Islands, was referred to Hon. William Darling, Harvey Ely, Esq., Dr. Wisner, Rev. F. E. Cannon, Rev. B. B. Gray, Rev. E. Mead, and Rev. Charles E. Furman.

That part of the report which relates to the North American Indians, was referred to Rev. Charles Walker, Hon. Joseph Russell, H. White, Esq., Rev. H. Bingham, Rev. A. Rood, Rev. John Barnard, Jr., and Rev. James Richards.

The above mentioned committees subsequently made reports, recommending that the several portions of the Report of the Prudential Committee be approved and adopted, which was done.

The report of the committee on the Home Department is as follows:

Your committee, having considered the statements and the appeals of the documents referred to them, have great satisfaction in expressing their concurrence of views with the entire contents; and though somewhat embarrassed by the consideration that the same topics, in another form, have been assigned to another committee, to whom, perhaps, more properly our work might have been confided, yet your committee in their place

would offer the following considerations and remarks to the present meeting.

1. The primary sources, whence all our missionary streams are fed, must be more appreciated and cultivated in all our future movements. It requires but little geography, and less philosophy, and comparatively no reflection, in speaking or thinking of the mass of waters which defines some magnificent river near its mouth, to dilate on its vastness, its grandeur, its beauty, or its utility; while we waste not a thought on the millions of streamlets and springs of the mountain, every one of which, in its remoteness, silent and unseen, lends its necessary contribution to the noble aggregate, and all of which concur and combine, in one grand confluence, to form the theme of our admiration and our praise; and while we still less approach the conception of the hundreds of millions of rain-drops, more passing and indistinguishable, which feed indispensably all those springs, and fountains, and streams, whence more immediately the mighty river has its being. And shall we *despise the day of small things*, or disparage or neglect, in any way, those primary sources, however seemingly inconsiderable in themselves, on which, under God, all our aggregates of influence absolutely depend? The origin of rivers, in their nascent streams, or in the clouds of heaven, or in the exhalations of the sun-beams, or in the measureless reservoir of the ocean, depends on God alone; and he asks no co-operation of ours in conducting and sustaining the wondrous processes of nature in their ceaseless rounds. But in his moral-mediatorial kingdom, it is just the reverse. Here he requires and employs the sub-agency of his people. He works by them, and without them he ordinarily does nothing. He actuates and uses all their efforts, as well as their intelligence, their experience, their desires, and their prayers, in his own grand system, *working salvation in the midst of the earth.* Hence, to work with him, in him, and for him, is alike our superlative honor, encouragement, and duty. And whom shall we exclude from these profits and immunities of his kingdom, or to what favored few shall we give them all in monopoly? Shall we omit to give to the widow with her two mites, to the infant or the orphan, to the stranger in our gates, the patient in his bed, or the pauper at his meal, as really as to the competent and the wealthy, the sublime privilege of universal co-operating with God, in this his own select beneficence? If they have no money, they have some influence; they have hearts and tongues; they can speak and they can pray; and they are capable of eternal benefits themselves, as they cordially and by faith respond to the challenge of coming up to the help of the Lord in this work.

2. Hence there is required a far more comprehensive and a far more extensive system of co-operation among all people, in all our congregations, and in all our neighborhoods, than we have yet seen adopted. The spirit to spread the gospel, is the very piety of the gospel. It is to sympathize with Christ in his philanthropy, and hence is it an essential test of christian character. As such it must be inculcated and enforced on all people. They should be taught,

(1) The individuality of obligation and privilege, in reference to the people of God, universally in the work.

(2.) The importance of sincere, and intelligent, and consistent prayer, *thy kingdom come*, in this cause of God and man.

(3.) The necessity of deliberate, principled, and systematic munificence, giving *something* to the Lord for this object, as regularly as the return of the Lord's day to bless them with its ordinances and its influences.

(4.) The fact that this grand enterprise is our own, that it belongs to the American people, that it is both *American* and *Christian* in its very nature, and that piety and patriotism alike conspire to sustain its progression, till the world, which is the sphere of its jurisdiction, shall become also the field of its victories, and all people shall gladly swell its triumphs.

(5.) The duty of self-denial, for the promotion of the cause of Christ, should

be pressed on the consciences of God's people; in reference to which your committee solemnly believe that there is very little of it any where, and that there must be more of it in all of us, before our own prayers can be answered, and our own hopes realized, for the destined prosperity of the cause in all the earth. And we should think,

(6.) Of all the essential, incidental, direct and reflex advantages accruing to all our home and personal interests, from doing our duty here, to the Lord that bought us with his own blood. They are too many and too great to be *reckoned up in order* in this report. God would more bless us in all our efforts at home and abroad; and to serve Christ herein, and be ultimately endangered, or lose one's reward, is a thing impossible.

The committee on missions to Africa, Greece, and Turkey reported as follows:

A series of events, long bearing inauspiciously upon the mission in Southern Africa, clearly indicates the wisdom of the Prudential Committee, in determining to discontinue that mission, till a more favorable period shall arrive for renewing its operations.

With regard to the mission in West Africa, its removal from Cape Palmas, and its present establishment on the Gaboon river, seems to open before it a brighter prospect of usefulness than it has heretofore enjoyed; and we think that every practicable measure should be adopted to encourage and sustain the faithful and devoted men, who are engaged in spreading the light of the gospel in that dark and long-neglected part of our world.

The mission in Turkey, especially that part of it which is more particularly devoted to the Armenians, is evidently enjoying the peculiar smiles of Divine Providence; and as God has opened an effectual door for the progress of the gospel among that people, it seems a clear call of duty to enter and occupy the field, now ripe for the harvest.

With respect to the mission in Greece, the committee scarcely know in what manner they should report. It has evidently long been laboring under great embarrassments, arising from the measures of the government, and from other unavoidable causes. The excellent men engaged in the mission, we deem worthy of all confidence. Dr. King has long and assiduously labored in that field; but hitherto the anticipated fruits have not been realised. Believing that in the present limited resources of the Board, the principle of concentrated labor should be acted upon, we would respectfully suggest to the Prudential Committee, whether it may not be wise to adopt early measures to transfer this mission to some more hopeful part of the great vineyard.

The report of the committee on the missions to Syria and the Nestorians is as follows:

That they have carefully examined those parts of the report of the Prudential Committee which relate to Syria and the Nestorians, and recommend that they be approved and published. In respect to the Syrian mission, they think, in accordance with the judgment of the Prudential Committee, that this mission should be prosecuted with firmness.

In relation to the Nestorian mission, your Committee would recommend that the position among the Mountain Nestorians be retained, and that the efforts for the benefit of the other portion of the Nestorians be cherished, especially by enlarging the aid given to the schools and the press. In closing our report, we cannot but deeply regret that any agent of a Missionary Society, should feel himself at liberty to attempt to divide the fellowship of Protestants. We fondly hope that we shall have the confidence and prayers of all Christians.

The report of the committee on Eastern Asia and the Indian Archipelago is as follows:

That they have examined the papers referred to them with attention and deep interest, and are satisfied with the views which the Committee have taken in reference to these missions. They are strongly impressed with the importance of the mission to China at this time. God, by his providence, has opened a broad field of operation to the American Board, and he says, in language definite and clear, that it is white already to the harvest. We hope that the missions of the Board may be greatly strengthened everywhere, but especially here.

The committee on the mission to the Sandwich Islands reported as follows:

This important mission, so interesting to American christians, continues to enjoy the blessing and favor of the Great Head of the church. During the past year the physical, intellectual, and moral condition of the inhabitants of the Sandwich Islands has been greatly improved; and renewed evidence has been received of the elevating and happy influence produced by the gospel on the minds and conduct of this once degraded and idolatrous people. The committee recommend that the report of the Prudential Committee be approved and adopted.

In view of the dangers which threaten the inhabitants of the Sandwich Islands from the introduction of popery and other causes, and the condition of the missionaries at the several stations, your committee believe that it is the obvious duty of the churches to furnish this Board with the means of sending speedily more laborers into this field to co-operate with those already there.

REPORT OF THE COMMITTEE ON EXPENDITURES.

At the last annual meeting of the Board, Hon. A. D. Foster, Ebenezer Alden, M. D., Hon. C. W. Rockwell, P. Perit, Esq., and Hon. L. Cutter were appointed a committee to review the expenditures and finances of the Board, and report thereon at the present meeting. This committee submitted the following report:

The committee appointed at the annual meeting of the American Board of Commissioners for Foreign Missions, held in September last, to review the expenditures and finances of the Board, have taken up the subject with a full impression of its importance. In attending to the duties of their appointment, besides much individual attention to the subject, they have held two different sessions at the Missionary House in Boston, devoting, in all, five days to the investigation of the accounts and concerns of the Board.

The committee, in submitting their report, have to acknowledge that they have received from the officers of the Board every facility, having had, at all times, free access to the books and papers of the Society, and the most ample explanations on all the subjects to which their inquiries were directed. The committee are happy to state, before they enter on further details, that the investigation has fully confirmed the belief which they have ever entertained, that the pecuniary affairs and general transactions of the Board are managed with an entire devotedness to the great interests of the cause; with great system, economy, and correctness; and with as much wisdom as can be found in the concerns of any other institution, as extensive in the scope of its operations. This is the general result of their investigations; but they doubt not that a review of the affairs of the Board

is expected from them, somewhat in detail; and although the subject committed to them was more especially the financial condition of the Society, this is so blended with nearly all its operations as to render it difficult to do justice to it, without embracing the general scope of the transactions of the Board. The committee proceed, therefore, to report in the order in which the various subjects were presented to their view.

I. HOME DEPARTMENT.

1. *Publications of the Board.*—These are the Missionary Herald, the Dayspring, the Annual Report, and occasional documents connected with the objects and business of the institution. They all have one design, to diffuse light on the subject of missions—especially of those under the direction of this Board—and to warm the hearts of their readers with the love of Christ and of the souls of men.

The Missionary Herald, by the variety and importance of the information communicated, by the uniformly christian spirit which it breathes, and by the ability with which its articles are written, is made one of the most valuable periodicals of the day. New arrangements for its publication have recently been made, which appear to be judicious, and to promise much benefit. By these arrangements, all the accounts and all the business of distributing and forwarding are brought directly under the care of an Agent, employed at the Missionary House, while the printing and other labor are done by contract. It is believed that by this change, a considerable saving of expense will be made.

The Dayspring is to be published and issued from the Missionary House in the same manner as the Missionary Herald. It is a valuable auxiliary, and under the present arrangement, even at the very low price at which it is furnished, will, it is hoped, support itself. These publications have been placed under the editorial care of the Rev. S. B. Treat, whose services thus far have proved the good judgment with which he was selected for that office. It is intended that his salary be charged to the account of these publications, by which it is hoped it will not be at all burthensome to the general treasury. Besides editing these publications, Mr. Treat will relieve the secretaries of a variety of miscellaneous business, which will enable them to devote themselves more entirely to the important duties of their respective departments.

The Annual Report, known to all friends of missions as a most valuable and interesting document, is published for gratuitous distribution to the friends of missions, and auxiliary societies entitled to receive it.

The contract for publishing it is to be made, separately and independently of other publications, upon the best terms that can be obtained. The other publications are the Annual Sermon, and occasional tracts on topics of particular interest to the Board; all which are printed by a separate contract for each, as in the case of the Annual Report. It is proposed to make a change in the mode of keeping the accounts of the periodical publications of the Board, so that the cost of each may fully appear. These publications the committee deem indispensable to the intelligent prosecution of the great work of foreign missions; and are so impressed with the importance of their wide diffusion, that they trust the Prudential Committee will continue them, and that the friends of the cause will aid in extending their circulation as widely as possible.

2. *Missionary House.*—This subject was fully presented and discussed in the Annual Report of 1841. The committee might consider their duty on this point sufficiently discharged by a reference to that report. But as all may not have it at hand, they remark that this house is the seat and central point of a great and extended system of operations, which have in view the promotion of the knowledge of the gospel throughout the whole heathen world. In this great work, it is necessary not only to enlist talent and labor, but to use system and economy in their application. In the opinion of the committee, this is best accomplished by bringing, as far as

possible, the offices and the transaction of business into one permanent building, designed exclusively for the use to which it is devoted. Every room in the Mission House (except one small apartment) is now occupied in an advantageous and appropriate manner. The furniture of the offices is plain, durable, and of moderate cost, except that of the Committee Room, which was purchased and presented by liberal individuals, and was no charge upon the funds contributed by the churches. The library placed in the Committee Room is composed principally of books relating to subjects, the knowledge of which is essential to the judicious establishment or direction of missions. It has been gathered, for the most part, by donations; but some valuable and important books are every year added by purchase, and if it be not now, it will soon be, the best missionary library in this country, and among the best in the world. The cabinet adjoining the committee room is devoted to the reception of articles sent home by missionaries, illustrative of manners, customs, and idolatry among the people to whom they are sent. It has occasioned no charge upon the funds, except for the cases in which the articles are preserved. In the same building, all the assorting and packing of articles to be sent to the several stations is done; and now, under the new arrangement, the Herald and Dayspring are also there to be prepared, marked, and forwarded.

The whole building is under the care of a faithful man, hired at a reasonable salary, who devotes the time not occupied in that service to the duties of a porter, and assistant in the packing and other labor attendant upon forwarding articles to the missionary stations.

3. *Officers.*—The committee had formed, prior to this investigation, a very inadequate idea of the capacity required in the officers of this Board, and of the labor performed by them.

The treasurer is the officer with whom those who have business transactions with the Society are brought principally into contact. He has the assistance of one permanent clerk, and the occasional aid of another. With this assistance and his own diligent labor, the large sums which are paid into the treasury of the Board, in so many detailed items, and from so many places, are received, and disbursed—often through complicated remittances—to distant missions. Every sum paid into the treasury, and every sum paid out, is properly accounted for; every paper kept in its place; and every letter properly copied. The books are kept by double entry, and a trial balance taken every month, and submitted to the Prudential Committee.

No one can examine, as the committee have done, the course and extent of business in this office, with all the details of accounts and correspondence, and retain a doubt, whether there are too many laborers in this department, or whether their time is faithfully occupied in its appropriate duties. They do not believe that the affairs of any mercantile concern in this country are managed upon a more complete or orderly system, or with more economy, fidelity, and exactness.

In these days, when defalcations and mistakes have been so frequent in the management of public trusts, and so much reproach has been thus brought on the cause of religion and morals, it is peculiarly important that the treasury of the contributions of the churches to this sacred cause should be in the hands of a man who shall add to business experience, high principle and tried fidelity.

The committee have great satisfaction in saying, that they believe this department may challenge the scrutiny of the most critical and the most suspicious; and will bear a favorable comparison with that of any other society in the world.

The executive duties of the Board, other than those pertaining to the treasury department, are performed by three Secretaries, two of whom reside in Boston, and one in New York, who also performs many of the duties of an agent. Their labor is so distributed that each has his appropriate

sphere of action, assisting, without interfering with the other. At the first glance, it might appear to others, as it did to some of the committee, that fewer principal officers, and more subordinates, would accomplish as much, and with less expense. The committee, however, have, after careful investigation, come to a very different conclusion. It must be remembered that the field of labor of the American Board is the *whole heathen world.* The missionary laborers are to be selected with discrimination, and with a view to their adaptedness to the stations for which they are designed. These stations must be instituted, and the first movements directed, by minds which can take a comprehensive, and yet minute, view of the field, and discern where, and in what manner, the labor shall be applied. The instructions to the missionaries should be given by men of liberal and cultivated minds; men who can sympathize with these devoted men, and enter fully into the circumstances into which they are to be brought, on leaving their country forever. They should be men who can lay broad plans, upon general principles, and direct their execution, even in their minute details. They should be men of lively faith, and untiring zeal; not to be shaken in their high purpose by any discouragements or hinderances which may offer, either at home or abroad. Such must be the men who direct and manage the great concerns of an association like the American Board. They cannot be intrusted to subordinates, for their qualifications and experience are not adequate.

In this view, the committee have no hesitation in expressing the belief, that the principal executive officers are not too numerous. Their labors are constant, and to the extent of their strength. The correspondence alone, extending through all parts of the United States, and ranging abroad through every part of the world, is incessant; and the extent of it cannot be understood, without such an examination as the committee have given it. It may be proper to add, that all the secretaries are obliged frequently to address public meetings, and under circumstances always requiring careful preparation.

The compensation allowed the officers of the Society comes properly within the province of this committee; and if it did not, their attention has been so pointedly called to it by letters received from different highly respectable sources, that they could not properly omit to report upon it. These salaries were fixed by the Prudential Committee, under the sanction of a report of a special committee appointed by the Board in 1834.

The committee, on inquiry, are persuaded that these salaries are *no more than a support;* nor are they more than the average of the salaries of the congregational clergymen in the city of Boston. Were these offices vacated, moreover, they could not be filled with men of proper talents and qualifications, at a lower rate. The compensation paid for clerk-hire, copying, and other services, is fixed by the Prudential Committee, some of whom are in the way of hiring similar services, and they are designed to be a fair compensation, and no more. In view of all these facts, can the most strenuous advocate of retrenchment ask for a lower standard of remuneration? Would the great cause of missions be promoted by a curtailment, which should leave these faithful servants of the christian churches at all dependent on their friends for the means of livelihood?

It may be proper here to remark, that more than one third part of the salaries of the officers is paid from a permanent fund, long since provided; and does not become a charge on the annual contributions of the churches. The committee are aware that this does not affect the ultimate result, but it does diminish the immediate burthen of this charge on the treasury.

4. *Permanent Funds.*—The permanent funds of the Board may be divided into two classes—(1.) The fund for the officers, the income of which goes to defray part of the salaries, and amounts to $44,505 47; from which should be deducted the loss of about $4,000, on the investment in the stock of the Oriental Bank. This fund was made up in part by contri-

butions for this specific object, and in part from the profits of the Missionary Herald. (2.) The general permanent fund, amounting to $47,440 06, and embracing the Missionary House, the cost of which was $22,613 61.

The committee are well aware that public opinion in the christian community is not in favor of permanent funds, as connected with religious charities; and they trust it will not be adopted as the policy of this Board to make further accumulations, except as far as it may be necessary, in consequence of specific bequests.

They deem it prudent, however, to retain such permanent funds as are now held by the Board, in order that in the heavy engagements often pending with their bankers in London, through whom a large portion of the payments to the mission stations are made, there may be a sure reliance in case of emergency. The credit of the Board might otherwise, under circumstances of unexpected difficulty, be in some degree impaired, which would prove an incalculable evil.

The committee recommend that these funds be kept in the most perfect securities obtainable, avoiding local stocks, and personal obligations, and preferring the stock of the United States, or that of States of the highest financial standing, such as Massachusetts or New York.

5. *Agencies and Agency at New York.*—The attention of the committee has been directed to the Agency at New York. They are of opinion that as it is central to an extensive region of country, as well as to the operations of an important auxiliary society, it ought to be maintained. It constitutes a connecting tie between the American Board and its auxiliaries in the west and south, and in a measure identifies the Board with the Christian community of the great city where it is located. It is very convenient in managing both the receipts and the disbursements of the Board; and it is particularly important when viewed in connection with the residence of one of the secretaries in that city.

The committee are well aware with how much jealousy and impatience the travelling agents of the different religious societies are regarded, since their number has so greatly increased; and it is hoped that the time is not far distant when they can be dispensed with, in part, if not entirely. They believe, however, that the time has not yet arrived; and they fear that the contributions to the Board could not be maintained with spirit without their aid. When pastors and churches will assume the responsibility of keeping alive a proper interest in missions, and of providing a sufficiency of funds, the agents may be dispensed with; but up to this time the cause would have suffered if they had been withdrawn. Nor can they be entirely relinquished until, on the part of all the friends of missions, contributions are made with steadiness and system, under the influence of *principle*, and a *conscientious regard to duty*.

6. *Debt.*—In regard to the debt of the Board, which has agitated the churches so much and so often, the committee do not see how it is to be avoided, but by the regular, systematic contributions of the churches, and by following out, in the appropriations and expenditures of the Board, the principles indicated in this report, by which they are in fact now, in a great measure governed.

It is believed that private Christians have yet much to learn, and more to practise in regard to laying by, systematically, for the cause of Christ as the Lord hath prospered them.

The American Board are but agents. The cause committed to them is that of the churches as members of the body of Christ. The agents can do no more than the churches give them the means of doing.

The appropriations are made by the Board in the month of July for the year commencing the following January. They are of course made in utter uncertainty as to what may be the contributions of the churches. If at the end of the financial year the collections fall short of the expenditures, there must inevitably be a debt. But the committee do not see in

such a debt, especially when moderate in amount, any very formidable evil; and they believe that it will be promptly discharged by the christian community when the fact is made known by a proper appeal from the Board. The experience of the past would fully justify this opinion.

The committee cannot doubt that on this subject the management of the Prudential Committee will be such as always to command the confidence, and, in case of need, the support of the friends of missions.

II. MISSIONS.

The committee approach this subject with great delicacy, regarding it as one of vast importance. It cannot be supposed that an examination by this committee, however thorough, could enable them to form so correct an opinion of the state and prospects of the missions, as would warrant a decided recommendation of any material change in the system adopted by the Prudential Committee and executive officers, who have watched over this great enterprise from its commencement, with so much ability and such faithful devotedness. They are the more willing to avoid any detailed expression of opinion on this subject as they understand the Prudential Committee have in contemplation such changes as have been suggested by their own experience and observation.

The executive officers and Prudential Committee are careful in matters of detail, and fully awake to every thing which can have an influence upon the great object at which they are aiming.

The committee confine themselves, therefore, to a few suggestions, calculated, as they trust, to insure more regularity and system in some of the operations of the Board, as well as to promote economy and efficiency in all.

1. *Estimates, Salaries, and Outfits.*—It is very evident that in order to a complete management of this great enterprise, a *thorough* and *rigid system* must be carried through *every ramification of it*. The Prudential Committee cannot make proper appropriations, without accurate estimates from the missionaries; and the whole conduct and management of the missionaries has an important bearing on all the financial arrangements of the Board. Their statements, therefore, should be full and accurate; and their estimates made with judgment and forethought.

These estimates should be made with a full recollection of the origin of the funds of the Board, derived as they are, to a great extent, from the small contributions of those who are enabled to make them only through great self-denial, prompted by their love of the cause. When with these estimates before them, the Prudential Committee have made their appropriations to the different stations, the missionaries should *rigidly conform to them*. Any deviations from this tend to confusion; and the committee are pained to say that they have too frequently occurred. The accounts of the missionaries should be full and in detail, accompanied by proper vouchers, and rendered at stated and regular periods. And should there be any excess of expenditure on their part, beyond the limit prescribed by the Prudential Committee—unless in the most extreme emergency—the committee conceive that it should be considered as a great *practical evil*, and corrected by the most decisive measures, even (if need be) by the protesting of their drafts.

In the support of missionaries, salaries are to be preferred to the common-stock system; as the accountability is thus more direct and personal, and the estimates of expenditure more certain.

In the outfit of missionaries, the committee find that there has been a gradually increasing expenditure. There is indeed a limit fixed by the Prudential Committee; but it has of late been much more frequently reached than it was in former times. The committee feel constrained to remark that the missionaries in going out should feel the necessity of strict economy, and limit themselves to those articles which are indispensable for their comfort in their places of labor.

2. *Return of Missionaries.*—This has constituted a very heavy item among the demands on the treasury, and requires to be checked by prompt and decisive measures. There seems to have been of late years, in some instances, a falling off from the high resolution which prompted the earlier missionaries of the Board to act as soldiers enlisted for the war, and not to abandon their posts until, by the providence of God, they were disabled or called to their final reward.

The committee take this opportunity to express their unqualified admiration of the talents, piety, self-denial, courage, and devotedness of the American missionaries as a body, and do not intend to reflect upon those who have in times past returned. They well know that there are among them some of the most faithful and devoted men who have ever entered the field.

Their object is to present a *caution* and *rule* for the future; and to appeal to the missionaries themselves for the proper remedy of the evil complained of.

The consecration of the missionary is emphatically a total surrender of all his powers to the great work to which he is called, and this service may not be hastily assumed, suspended, or set aside. It involves the surrender of many of the most endearing earthly ties. His native land and the friends of early years are to be left in obedience to his high vocation; and cherished only in remembrance, and by such imperfect modes of communication as distance admits. He must look at these sacrifices as made for life; his home is in his field of labor, *there to live*, and *there to die*. The committee have given their attention to the various reasons assigned by the missionaries for leaving their stations, and they are constrained to express the opinion that some of them are insufficient; and they submit whether even sickness, in ordinary cases, should be deemed an adequate cause, especially when not sanctioned by the permission of the Board. In most cases, their permission can be obtained; and when the return of a missionary is thus permitted, care should be taken to accomplish it in the most direct and economical manner.

3. *Return of the Children of Missionaries.*—The return of the children of missionaries to the land of their fathers has received the attention of the committee; and on a subject so near to the hearts of these devoted men, they are happy to say that it has not increased the charges on the funds of the Board, but, on the contrary, has occasioned less expense than would have been incurred, had they remained with their parents abroad. This is owing to the fact that most of them are supported wholly, or in part, by their family connections, or by those who have adopted them from christian sympathy; and that, by the rule of the Board, they cease to receive any allowance in six years after arriving in this country. The committee are happy to add that a large portion of them promise to become ornaments to the christian church; and not a few will probably devote themselves to the missionary work.

The committee have noticed that the expense of the annual and other stated meetings of the missionaries is considerable. They would not undervalue the importance of these meetings, nor the advantage and comfort which the missionaries find in them; but they would submit to them the propriety of making the expense of them as light as possible. They make the same remark with regard to secular agencies employed by the missionaries, regarding which a tendency to an increase of expense is observed.

4. *The Press and Printing in Foreign Countries.*—The committee find that the management of the press and preparation of books at the printing stations involve large demands upon the treasury of the Board, and the time of the missionaries; and that the tendency is to increase beyond the proper limits of the society.

This subject is connected with the foreign operations of the American Bible and Tract Societies, by whom a portion of the expense is borne; and

the comitttee think that so far as may consist with the best interest of the missions, this Board should endeavor to free themselves from this charge, that the missionaries may be exclusively devoted to the great work of preaching the gospel.

5. *General Remarks.*—The desideratum in the management of missions is to secure the greatest efficiency and largest results from the means employed. In view of this, the committee are of opinion that the Prudential Committee, in the changes which they have under consideration, might advantageously be guided by the following suggestions.

The main strength of the society should be concentrated upon stations offering the promise of important results. There is usually much waste of resources in scattered efforts.

Feeble and unpromising stations, where other societies have their laborers, might properly be relinquished, when no special reasons induce their continuance. The mission to Greece falls in some measure under this class; and it may well be inquired whether the labors of this Board in the regions near the Levant should not, for the present, be confined to the languages of the Armenians, Nestorians, Jews, and Arabs.

The mission at Ahmednuggur needs to be enlarged because of the peculiar and interesting fact that the gospel is affecting powerfully a whole caste of the inhabitants; and, if either of the present missionaries should die, what is already gained might be lost.

In view of the fact that there are English laborers at Bombay, it may be a question whether the mission there should not be given up, and the laborers sent to Ahmednuggur, to Madura, or elsewhere in the interior of India.

If the printing now done for the Tamil missions cannot be done cheaper by contract than by the printing establishment at Madras, the station there should become principally a printing establishment, and the mission not be enlarged.

As China is a field of such vast extent, it would seem advisable to concentrate in that empire all the missionaries who have studied the Chinese language.

The committee make these suggestions with great delicacy, as worthy of the continued examination of the Prudential Committee and officers of the Board; and they have a perfect confidence that in their hands the whole subject will be properly disposed of.

In *conclusion*, the committee cannot but express the high satisfaction which they have experienced in this investigation, the result of which they now unanimously present. A correct judgment cannot be formed of the vast concerns conducted by this Board without a knowledge of its transactions in detail. Having gone through with this investigation with great care, the committee feel warranted in saying, there is every reason to be satisfied with the expenses of the home department and the direction of the missions.

The Prudential Committee and executive officers are men of sound judgment, faithfully devoted to their work, who feel a deep interest in the cause of missions; and act under a lively sense of their responsibility to the churches. The committee commend them to the well merited confidence of their fellow Christians—that confidence which has in times past been so fully reposed in them—and they would say to all the friends of missions that the cause is one from which Christians must never withdraw, and in which they can never slacken their exertions until the kingdoms of this world have become the kingdoms of our Lord and of his Christ.

P. PERIT,
C. W. ROCKWELL,
A. D. FOSTER,
LEVI CUTTER,
EBENEZER ALDEN.

HOW FAR THE AMOUNT OF THE BOARD'S INDEBTEDNESS IS UNDER THE CONTROL OF THE PRUDENTIAL COMMITTEE.

On this subject Dr. Anderson submitted the following special report:

We must first describe what is meant by the debt of the Board. It is not what a merchant commonly means, when speaking of his debts. He acknowledges, it may be, that his liabilities amount to some thousands of dollars, but then he remembers that a greater sum is due to him, and offsetting his means of making payment against his debt, that no longer appears an object of solicitude. But the Committee have never troubled the christian community with this species of indebtedness. The debt which has stood charged against the Board for several years past, has always been *the excess of what it owed beyond its means of making payment.* The mere admission of such a debt by a merchant would be a confession of bankruptcy and destructive to his credit. It has not been so, however, with the Board, and for the following among other reasons: 1. Whenever the debt has been large, effectual measures have been taken to reduce it. 2. The great commercial house in London, on whom its bills of exchange are chiefly drawn, appears to be aware that christian benevolence, when directed to the accomplishment of a commanding object of enduring interest, like the conversion of the world to God, is more to be depended on, than mere skill in trade. 3. The permanent funds of the Board are greater in amount than the debt has ever been; and, in the last resort, even that portion of them which the Board itself has no power to spend, because the donors gave only the interest to be expended, might, doubtless, by a process of law, be made available to the discharge of its liabilities. Though this would involve the dissolution of the missions and the failure of the whole scheme, yet a permanent fund to a certain amount that cannot be applied to current expenses, is an important, if not indispensable, safeguard to the credit of the Board in the commercial world.

At any rate, it has been deemed safe and proper always to state the accounts of the Board so that the community may see, from time to time, just how far the institution is beyond or within the line of safety. The thirteen thousand dollars, reported as the debt of the Board at the present annual meeting, were just the excess of its liabilities beyond all its means of making payment at the close of its financial year—not including of course the permanent funds.

Thirteen of the missions—namely, all those in Asia with those in Borneo and Greece—are sustained by means of bills of exchange drawn by the Treasurer on a banking-house in London. These bills of exchange form a better remittance for those missions than specie, as they can be sent by mail, and oftener, and in smaller sums, and with less trouble, and without the cost of insurance and freight, and without the loss of interest. In general they are remitted monthly, or once in two months, and about the same amount is sent from month to month. The bills are sold by the missions, and thus are converted into money. The monthly remittance to each mission is equal to the estimated monthly expenditure; that is, it is a twelfth part of the annual allowance to the mission. It follows, that the bills cannot accumulate in the hands of the treasurers of the several missions, and that those which arrive and become due in London are about the same in amount, from month to month, with those which are sent from Boston. It also follows that after these bills of exchange have once completed their revolution in their appointed orbits, it makes little difference in the amount of the Board's indebtedness, at what period in their revolution they are charged in the Treasurer's accounts, so long as this mode of re-

mittance is continued; for they are scattered along through every month in the year in nearly equal proportions, and while new bills of exchange commence their revolution and are entered to the debit of the Board, the like number terminate theirs and come up for final adjustment. While, therefore, this mode of remittance continues undisturbed, it makes little difference on the debit side of the accounts, whether the bills are charged when remitted, or on reaching the mission, or on coming to maturity in London.

The usage of the Treasurer is to charge the bills as soon as they are remitted. This is due to the banking-house in London, which, through its agent in Boston, makes itself responsible for the payment of these bills of exchange before they are sent; the extent of their claims ought to be known by the community that furnishes the means of payment. This is due also to the community; for these bills of exchange are as truly a remittance of money, as the sending of so many bank-bills from Boston to New York, and the Board is held firmly bound to redeem them in specie, or its equivalent, and the community ought to know the extent of the liabilities. Moreover,—and this consideration alone would be decisive,—if the bills are not charged until they have completed their circuit, and a war or any other cause should break up the present arrangement, and compel the Board to resort again to the remittance of specie, all the missions which are sustained by this means, would inevitably be charged with double their actual expenditure for the greater part of a year following this event; and the Board would suddenly fall into arrears, and that too, probably, in circumstances very inauspicious. For not only would specie have to be bought to take the place of the bills of exchange in the monthly remittance, (which of course would have to be charged at once,) but for months the bills that were performing their revolution would be arriving in London and demand payment there. The pecuniary accounts of the missions to India in the years 1827 and 1828, comparing them with the two previous years, afford an illustration exactly in point, to which the Board is referred. The charges against these missions in those two years, instead of being $20,000, or the actual amount of their expenditure, were, in the one year $42,000, and in the other nearly $32,000, and a debt was the consequence. To all this it should be added, that this method of stating the accounts gives the only true representation, and is the only mode that can possibly insure the requisite degree of caution in multiplying obligations, or in using funds that are on hand.

It is proper to say, that this method of stating the accounts and the debt of the Board, has the merit of commending itself to some of the best financiers in the world.

Now how far is the Board's indebtedness under the control of the Prudential Committee? It is obvious, that the amount of the balance in the accounts of the Board, at any period of time, is necessarily affected by the proceedings of the Committee, and is greater or less according to the amount of their payments and remittances. The debt is, therefore, to a certaint extent, within the control of the Committee. They *can* increase it. The public, however, will decide, in view of the proper evidence, whether they pay out more money than they ought; and it is presumed that the statements of the Committee as to the facts in the case will not be questioned. But every one must see that it is not in the power of the Committee to reduce the remittances and expenditure below a certain point, without actually curtailing the missions. Under the present system, the expenditures of the missions during any one year, is nearly a fixed and well known sum. The system is this. Each mission sends annually to the Committee its estimate of the necessary cost of its several families, native helpers, boarding-schools, free-schools, printing-establishments, etc., during the next year. With these estimates from the missions, and their own estimate of the probable receipts of that year, the Committee author-

izes a certain amount of expenditure in each mission, which is not to be exceeded without special permission. This action of the Committee is in the month of July, to give time for the missions to hear, before the year commences, what sum is placed at their disposal. The missions then, acting as organized communities, adapt their plans and proceedings to this allowance, and should they receive less, they will be in debt at the end of the year. Nor *can* they curtail their expenditures, except by dismissing schools, school-masters, boarding-scholars, native helpers, etc. Nor will they do this without the most urgent reasons, as it would be sacrificing their means of usefulness and their good accomplished.

We come then, to the following conclusions, viz:

1. The debt of the Board is what it owes beyond its means of making payment.

2. Whether its bills of exchange are charged when they are sent from Boston, or not till they arrive in London, this will not affect, materially, the amount of the debt of the Board, if there is one, at the end of the year.

3. No other mode of stating the accounts, than the one now pursued, would be either true or safe, nor so equitable and beneficial to all the parties.

4. The *expenditures*, under the present system, are the fixed and known quantity at the basis of our calculations; the *receipts* are the variable and unknown quantity; and the *debt*, where there is one, is generally in consequence of the variable and uncertain nature of the *receipts*.

5. The expenditure of the year, after it has been authorized by the Committee in the July previous, and so far as authorized, is only in a very small degree within the control of the Committee.

6. Therefore the debt, when it is occasioned by a fall in the receipts below the authorized expenditure,—supposing the authorizing of that expenditure to have been proper in the circumstances, and that all proper efforts have been made to obtain funds,—is not a thing for which the Prudential Committee is equitably accountable.

The debt of the last six years is believed to have been of this nature So also is the debt now existing; which happily is a third less than the Committee expected it would be only a month before the year ended; and not a fourth part of what it threatened to be when the circular letter to the pastors was sent in the month of March last.

The committee to whom the foregoing document was referred, consisting of Chancellor Walworth, A. Champion, Esq., Orrin Day, Esq., Hon. E. T. Foote, W. Hubbell, Esq., H. H. Seeyle, Esq., and Hon. Charles W. Rockwell, subsequently made a report, which is as follows:

That they have carefully examined the statement referred to them for consideration, and they most fully approve the manner in which the accounts of the Board have been kept, for the purpose of showing at all times the extent of the liabilities of the Board, in reference to its ascertained and certain means of payment. Justice to the London banking house—whose agent in Boston guaranties the acceptance of the bills of the agents of the Board, previous to their being remitted to our missionary stations—also requires that such bills should be charged to the debit of the account as soon as they are drawn and transmitted; so that the agent of the acceptors may at once see, by looking at that account, how far such acceptors are contracting liabilities upon the credit of funds actually under the control of the Prudential Committee, and to what extent they are to rely merely upon the honor and good faith of the American churches, in connection with this Board, to furnish the future means of meeting and discharging such liabilities when the acceptances become due and payable.

The Prudential Committee should in no case unnecessarily contract debts, or induce their bankers in London, or elsewhere, to assume responsibilities beyond their known means of payment. But in making their arrangements for the anticipated expenditures of an entire year in distant parts of the world, and for the remittance of funds to meet those expenditures by monthly drafts and acceptances, they must necessarily depend, to some extent, upon the anticipated receipts into the treasury of the Lord by the contributions of the churches during the same period. When, therefore, by any unforeseen and unexpected falling off in those receipts, the amount is less than could reasonably have been anticipated, the Committee will be compelled, from time to time, to draw and transmit bills to the missionary stations, to meet previously authorized expenditures, which will necessarily exceed the means then on hand. And in this way it sometimes happens that the Board becomes indebted beyond its then means of payment, without any fault or improvidence whatever on the part of the Prudential Committee. But as the bills drawn for these distant stations are generally payable several months after sight, and require considerable time for their transmission, etc., the Board has hitherto been able to raise the means before they became due and payable, so that the high credit of its bills, and the confidence of its London bankers remain unimpaired. To retain that confidence, however, and to preserve that credit for the future, it is necessary that, by steady and systematic contributions, the churches should supply the Prudential Committee of the Board, from year to year, with ample funds to meet its annual and necessary expenditures. And as the loss of that credit which the judicious management of the officers of the Board has built up, and hitherto sustained, during an unparalleled period of pecuniary distress, must involve a large increase of annual expenditure, even to sustain us in our present limited operations for evangelizing the world, your committee rely with confidence upon the continued and regular contributions of the friends of missions to meet every draft which, in any emergency, the Prudential Committee may find it necessary to draw upon the sole credit of the plighted faith of the American churches in connection with this Board.

Nor is this all that our Divine Master has a right to expect from his professing children in this most favored land, where industry and economy can scarcely fail to secure to every one, not merely the necessaries, but also many of the superfluities of life, in addition to all the proper calls of the most extended christian charity. He who gave up all for us, and who by the light of his gospel has raised us so far above the hundreds of millions of the heathen world, has also placed in our hands his great commission to spread that blessed light as far as the curse of sin is found; so that every soul for whom the Savior died, may have an opportunity to be illumined by its rays. He has a right, therefore, to require of us, not only to sustain the present operations of this Board by our regular and continued contributions to its funds, but to increase these contributions, from time to time, that those operations may be more and more extended, until the whole world shall bow to the sceptre of King Emmanuel.

And in the mournings and the rejoicings of that great day, at the bare thought of whose dreadful retributions the best of men do tremble, when the humble followers of the Savior from these American churches stand at his right hand, surrounded by the thousands who have been redeemed from among the heathen through the instrumentality of this Board, they will have no cause to regret any slight sacrifice of earthly enjoyments which they have made to continue and extend its heaven directed operations.

MEASURES FOR OBTAINING MISSIONARIES.

On this subject Mr. Greene submitted the following special report:

As the New Testament clearly indicates that PREACHERS are to be the principal instruments in converting the world to Christ, every enlargement of plans and every more vigorous movement contemplated in this work, must require an augmented number of missionary preachers. Where are they to be found? or how are they to be raised up and qualified and brought into the work? All the principal missionary societies in England, France, Switzerland, and Germany, have seminaries expressly for the purpose of training missionaries. Such a measure has been suggested as being desirable in this country. Whether it must ultimately be resorted to remains yet to be seen. At present the number of missionary preachers, who are ready to be sent forth, is by no means equal to the openings and calls from the heathen world, or to the pecuniary ability of our christian community. If this Board should resolve to-day to send out a hundred preachers to the heathen during the next twelve months, and the friends of missions should spontaneously fill the treasury with the requisite funds, where could the hundred well qualified missionaries be obtained? We trust the same Lord who should enlarge the hearts of his people to resolve thus, would also, by his Spirit, call forth the qualified men. If we should resolve to go on enlarging the missions by adding fifty or a hundred missionaries a year, for the next quarter of a century, and no pecuniary obstacle should be in the way, where and how could the preachers be found for carrying out the plan? Our resort must be to the special interposition of the Head of the Church.

It is high time for the friends of missions to look forward and concern themselves on this point. Good missionaries are not to be made in a day. Admitting, in the highest sense, that they are to be called of God to this work, and that their primary and most indispensable qualification is to be wrought by his Spirit; still, as we are not to expect miracles, the training, in addition to this, must be a work of years. What foundation shall we lay? what measures would a wise forecast lead us to adopt, to meet the call which may, and we hope will, at no distant day, be made for preachers to the heathen?

On this point a few hints will be thrown out here.

1. The promotion of piety in the churches is essential—that piety which consists in love to Christ, cherishing his spirit, and obedience to his will. In the present stage of the missionary work, it can hardly be possible that a readiness to engage personally in it will not correspond very nearly with piety in the churches. There is no other solid basis for it.

2. Appropriate means must be employed for extending and strengthening the missionary spirit generally. Disseminate information respecting the condition, wants, and claims of the heathen, and the duty of Christians to send them the gospel. Whatever awakens and cherishes a scriptural missionary spirit generally, prepares men to devote themselves personally to the work. Leaven the whole mass of society with this. Strive to kindle it in every mother, and through her in every nursery. There would be more young men like Samuel J. Mills, if there were more mothers like his. A great increase of good missionaries, without a great increase of the missionary spirit in the community, must not be expected. Let the public sentiment and piety of the community be missionary in its character, and they will call forth devoted missionary laborers.

3. Special efforts must be made to awaken the missionary spirit in young

men pursuing a course of liberal education. Let pains be taken to instil missionary intelligence and the missionary spirit into them, in all the stages of their study—in the preparatory school, the college, and the theological seminary. Do it by periodicals and tracts, by visitation and addresses and private conferences. This would be following up and maturing what had been done in the family. Such were the measures adopted during the five years before the operations of the Board were arrested by the great revulsion in 1837; and the result was that at the close of that period thirty-four missionaries were under appointment, and still larger numbers were known to be coming forward for future years. Such, essentially, were the means employed, and most successfully too, by Mills and Hall and Richards, to bring others to sympathize with them in their self-consecration to the work of Christ among the heathen. In this manner young men, in all stages of their education, who have devoted themselves to the missionary work, may be most efficient agents in inducing others to follow their example.

The influence of professors and teachers in our seminaries of learning may be salutary and powerful on young men under their care, both by the information which they may impart, and by holding up the work of subjecting this world to Christ, as the noblest work to which the highest intelligence and the most devoted piety can aspire. A professor in one of our theological seminaries has recently delivered to the students there fifteen lectures, prepared with much labor and research, on the history and present state of protestant missions throughout the world. Great interest has been awakened. A field of enterprise, if not opened anew before those young men, has been graphically delineated, as claiming their thought and effort; and whether they go abroad or remain at home, their character and labors for life, as bearing on the christianization of the world, will probably be affected by this course of instruction, and through them the character and labors of thousands more.

4. Furnishing the pecuniary means for promptly sending forth and sustaining all well qualified persons who are disposed to go, is another important measure for obtaining missionaries. Let the churches in this manner do their part and call upon the young men, and they will come. That same spirit in the churches which pours forth the treasures, will pour forth from the same bosom the sons and daughters.—Not in a day; but give them time to decide on their duty and qualify themselves, and they will stand up and say, Here are we; send us. Here too we may be instructed by the experience of the five years ending with 1837. The contributions to the treasury during that period were known to be adequate to sustain the missions, and to send forth all suitable candidates for missionary employment. And what was the consequence of debt, curtailment and the detention of missionaries, which followed? Let the experience of the Board from 1837 to this time tell, when the number of candidates is too small to supply the places of those whom death or other causes annually remove from their field of labor. If the churches are so much in earnest in converting the world to Christ as to furnish all the necessary pecuniary means, the young men, coming forth from the bosom of that church, possessed of its spirit, and witnessing its example, will not suffer the responsibility to rest on them, of withholding the gospel from the heathen, by refusing their labors to go and carry it. When all else is ready and the churches say, Who will go for us? they will respond, Send us.

5. Appeals may be made to those who have recently entered the ministry at home, and even to settled pastors. Surely the absolute destitution and hopelessness of the heathen, without the gospel, contrasted with the condition of an intelligent christian church and congregation, furnished abundantly with all means of grace, except stated preaching and pastoral care, may, in some instances at least, justify even a settled pastor in break-

ing away from his flock and going forth to save the perishing. And where the spirit of Christ governs both him and them, the separation may be the occasion of rich spiritual blessings to both parties, and the influence of the example may be wide and salutary.

6. In some instances, where peculiar services are wanted, requiring peculiar qualifications, application may be made directly to young men believed to possess those qualifications, even if they are not previously known to have consecrated themselves to the missionary work.

By the combination and employment of such means as these, it is believed that the number of missionary candidates may be made and kept as great as the enlarged plans of the churches for their services shall require. The piety and the self denying and laborious zeal of these missionaries will be commensurate, so to speak, with the piety and zeal of the churches from which they come forth and whose servants they are to be. But the churches must remember that some of the means spoken of above for raising up an adequate number of missionaries, can be effectually employed only by the churches themselves. In them must be this living, all-pervading, unquenchable, controlling zeal for having Christ preached every where and all men brought to believe on him. From them must flow forth the treasures which shall carry forth and sustain all who shall be ready and qualified to go. In the families of the churches must be that consecration of sons and daughters, and that early indoctrination on the subject which will result in the firmly-based, symmetrical, and enduring missionary character.

The course here proposed would, it is believed, lead young men to devote themselves to the missionary work under circumstances, most favorable to their happiness and usefulness in it. It is highly desirable that their decision on this point should be made early, should be as nearly as possible spontaneous, and on their own responsibility, after a careful examination of the subject.

It should be made early; that the candidate may become familiarized with the work, and thoroughly imbued with the spirit of his calling; that he may have time to look at it in all its aspects, count the cost, and gird himself for the toil and hardship which may be before him.

The consecration to the work should be spontaneous—from the decided impulse of his own mind—his understanding and conscience and heart all leading that way. That candidate for the foreign missionary service is not likely to be in the highest degree efficient, who can feel contented to stay at home; or who is induced to decline the work by the prospect of being detained a year or two from his field of labor. To make him the best missionary, he must look toward the heathen, and say with Paul, Wo is me, if I preach not the gospel.

The decision should be made on the candidate's own responsibility. There is too great a tendency in young men to devolve the responsibility on their ministers or teachers, or on the officers of missionary societies; and if these do not say they ought to go to the heathen, or if they express doubts about it, to feel absolved from all further obligations. Is this right, and does it promise well for the speedy conversion of the world? Should not all candidates for the gospel ministry faithfully investigate their individual duty in this matter? The more minds there are turned towards the heathen world with feelings of interest and personal responsibility, the better. No course should be adopted by conductors of missionary societies, or others, which would tend to take off this feeling of responsibility from young men, whether preparing for the ministry or already entered upon it. The steady aim should be to strengthen and extend it. It is at this point, that the principal objection lies to making application to individual young men who have not already consecrated themselves to the foreign missionary work, or are not known to be at least seriously considering the subject. The ranks will be in danger of being filled with those who will not make

well-principled and mature missionaries, such as those are likely to become, who decide early, decide spontaneously, and decide as the result of their own reflection, and on their own responsibility.

ENCOURAGEMENT THAT MEANS WILL BE SUPPLIED FOR THE ENLARGEMENT OF THE MISSIONS.

In relation to this topic, Dr. Armstrong presented the following special report:

The present condition of the missions under the care of the Board, the aspects of Divine Providence toward them, and the movement of the Holy Spirit in connection with the labors of the missionaries, indicate the duty of giving them enlarged means, for the more vigorous prosecution of their work.

If they are longer confined to the limits which the necessities of the Board have imposed on them for six years past, most of the missions must witness a sad waste of the fruits of past labor, and suffer serious injury in their plans and prospects.

The question of their enlargement rests with the christian community, which has sustained them hitherto. From their decision, in this matter, there is no earthly appeal. When their offerings to Christ, for the publication of his gospel, have been faithfully applied to that object, the powers of the Board are exhausted, and its work is done.

It is important then to inquire, what is the desire and purpose of the people of Christ, for whom the Board acts? Is there reason to believe they will supply means for the enlargement of the missions?

Their ability to do this has been discussed on former occasions. Portions of the christian community have long made contributions, on a scale which, if it had been universal, would have been sufficient for this purpose. Yet the ability of those churches does not exceed the average ability of the whole community for which the Board acts. They have not been impoverished or exhausted by their contributions. They are as ready now to go forward and meet the growing wants of the work, as they have been at any former time.

Of the ability of the great body of Christians, whose almoner the Board is, to supply all needed means for the vigorous prosecution and steady enlargement of the missions, there can be no reasonable doubt.

Will they do it?

If God calls our missionary brethren to such enlargement, opening before them new doors of entrance and of utterance among the unevangelized, waking up around them earnest inquirers after the truth, and multiplying their calls and facilities for the publication of his gospel, then his power and faithfulness may encourage our confidence, that he will incline the hearts of his people to prosecute the work with a corresponding increase of zeal and liberality.

The increased susceptibility of the public mind throughout our country to religious impressions, and the increasing power of divine truth over the hearts and lives of the people, present another ground of encouragement to go forward in the missionary work. These are seen in the respect paid by individuals and by public institutions to the Sabbath; in the increased attendance on the public worship of God; in the growing demand for religious reading; above all, in the blessed revivals of religion which have never, in any former year, been at once so numerous, so extensive, so powerful, and so much in connection with the ordinary means of grace, and under the regular ministrations of pastors, as since the last meeting of the Board. Whatever may have been true in other times, we may safely pre-

sume in our day, that missionary feeling and effort will advance hand in hand with that religion which has revealed truth as its basis, and the Spirit of God as its author.

Nor ought we to overlook, in enumerating the grounds of encouragement to go forward now in our work, the favorable prospects as to the business and finances of the country, which, commencing at the great commercial centres, seem to be fast pervading the land, and in whose promise experienced and sagacious men of business cherish strong confidence.

Should these prospects be realized, the favorable change wrought in the principles and habits of multitudes, by the season of pecuniary depression and distress through which our country has passed, encourage us to expect from them more liberal contributions to the cause of benevolence than they have formerly made Habits of industry and economy, and sober and scriptural estimates of the true value and proper use of wealth, are the abundant sources of christian charity. Many of the people of Christ have learned lessons on these subjects, in the dark and cloudy day of adversity, which will not be forgotten or disregarded when the clouds disperse and the sun shines upon them. There are indications of a change already commenced in the current sentiments and practice of Christians, in regard to the employment of wealth, and to their duty and privilege as stewards of God, which, in proportion as it prevails, will fill the treasury of every institution that wisely labors to promote the Redeemer's cause, and the present and future welfare of men.

The pecuniary straits through which the Board has passed since 1836, and the repeated calls made upon its friends to sustain the missions, when they could do this only by such efforts and self-denial, as had not previously been necessary, have led many to examine its principles and modes of operation, as they had not done before. Hence there is now a more familiar acquaintance with the work than formerly. Many have more definite notions of its several parts, in their relations to each other, and to the great object of effort. Its progressive character is better understood. The interest now felt in the work is more intelligent, and the support given to it partakes less of impulse, and more of principle. This may encourage our hopes, that it will be more steady and permanent, and will more readily adapt itself to the increasing wants of the missions.

Closely connected with this is another ground of encouragement, in the increased sense of individual obligation and personal responsibility in connection with this work. This was perhaps the most strongly marked feature of that memorable meeting of the Board at Philadelphia in 1841, and of the impulse which went out from that meeting to every part of our country The impression thus made upon the churches for which the Board acts has been abiding. Multitudes of pastors and christian people now feel as they did not a few years ago, that the Board is simply an agency, to facilitate their performance of a work which Christ has intrusted to them, and for which he holds them responsible. They watch the progress of the cause with deeper solicitude than formerly. They respond more promptly to appeals made in its behalf. There is more spontaneous movement for its support. The subject occupies a more prominent place in the instructions of the pulpit, and in the social circle where Christians meet for prayer and mutual exhortation.

The number who contribute statedly to the support of missions has very much increased since 1837. While we have no means of ascertaining with accuracy how great this increase is, the observations made in many different congregations in town and country, seem to warrant the belief, that the number has nearly or quite doubled.

Many who then gave large sums, have, in the change of times, been obliged to reduce the amount of their contributions; but a larger number who formerly gave less than five dollars annually, have increased the amount of theirs. And the necessity laid upon auxiliary societies and

churches, to gather their annual offering to the cause, from a greatly increased number of donors, has led to more system and thoroughness in their annual collections.

There is an increasing readiness in many parts of the country to form associations and auxiliary societies for steady and systematic effort, and the number of such organizations is much greater now than it was six years ago.

Juvenile missionary associations in families, neighborhoods, seminaries of learning, and Sabbath schools, have multiplied within the last three years; and they are steadily increasing in number and in the amount of their contributions.

During the same period there has been an evident increase of interest in the monthly concert of prayer. Pastors and others who conduct that meeting, make more careful preparation for it than formerly. It is attended by larger numbers, and with livelier interest. Larger contributions are there made, and there is an increasing disposition to apply them to the special and appropriate object for which prayer is offered.

These remarks respecting juvenile associations and the monthly concert of prayer, apply with more force to some parts of the country than to others. But the reports of the agents of the Board justify our confidence, that, with some local exceptions, and in different degrees, they are true universally. Remittances to the treasury from auxiliary societies and churches are often made, without designating the specific sources from which the moneys so remitted are derived, so that it is impossible to ascertain the precise amount collected at the monthly concert and by juvenile associations. But that it is large and steadily increasing, there is no reason to doubt.

Such collections, made by many hands, in small sums, and regularly repeated, at short intervals, are more steady, more easily susceptible of increase, and may be more safely relied on, than larger sums contributed by a few, at periods more remote from each other. The approximation, in this respect, toward the primitive plan, sanctioned by apostolic precept, "On the first day of the week, let every one of you lay by him in store, as God hath prospered him," is one of the permanent benefits to the cause of benevolence, growing out of the season of pecuniary depression through which our country has passed.

In the several particulars thus presented, as grounds of encouragement that the churches will sustain the board in giving enlargement to the missions, we are far from intimating that the friends of the Board have already attained, or are yet perfect. Great deficiency still exists, and there is occasion for much wise effort and fervent prayer to correct what is wrong, and supply what is lacking. Yet the improvement which has taken place, and which is still in progress, may warrant the Board in going forward. Providence and the Spirit of God seem to be combining their influences to prepare the churches for such a movement. If it is made in the fear of God, at the present meeting, have we not reason to hope that his blessing will crown it with success.

SYSTEMATIC VIEW OF THE RESPONSIBILITIES INVOLVED IN THE PROSECUTIONG OF THE WORK OF MISSIONS.

On this subject Dr. Anderson presented a special report, which is as follows:

It is understood to be the wish and intention of some of the ministers of the gospel present to have, if possible, a free, mutual discussion of the responsibilities which devolve on *pastors* in the work of missions. The only difficulty is in getting the subject fairly introduced. The Prudential

Committee presume, therefore, that they will be within the sphere of their duty, if they should suggest a few facts and principles belonging to a systematic view of the subject.

1. It will be necessary to have a distinct apprehension of the *object* for which the church of Christ exists; contemplating the *church* in its largest signification,—not as the result of any particular form of organization, but as the whole body of believers, with Christ for their head. We should have a very inadequate view of the object of this church, if we regarded it as being merely to transmit the christian religion from generation to generation. No doubt it is bound to take all suitable measures for its own preservation; but its main object (as it should be that of every member) is to *propagate* this religion as fast as possible, throughout the world. The christian church exists for conquest. It is not a fortress, nor a garrison, but an army, a church militant, in the field of conflict, and that field the world. And from this view we gather the weightiest and most conclusive arguments in favor of home missions and all other measures for increasing the strength and resources of the churches. And the more deeply the churches are engaged in this spiritual welfare in all parts of the world, the more will they feel the need of means for the conflict, and of taking effectual measures to secure them.

2. Another important point is the *manner* in which the religion of Christ is to be propagated. How far is it prescribed by Christ, and how far left to the free judgment and choice of his people? The positive injunction goes no farther than to require, that it be done by means of personal consecration and effort. Men are to go and preach the gospel to every creature. But Christians are to judge and choose for themselves how to prepare missionaries for this service, and send them forth, and direct them as to their fields of labor and manner of life, and how to raise and remit the funds. And in the exercise of this judgment and choice, Christians come to very different conclusions; just as they do in respect to the best mode of organizing and governing churches. Some would bring the whole business into the churches, and make it a part of their ecclesiastical transactions. Others, fearing the ultimate effect on the churches and on the work itself, of adding the management of such large funds and such vast and varied interests to the more appropriate functions of the churches, would commit the particular management of those funds and interests to other institutions formed expressly for the purpose,—to "voluntary associations," as they are called, acting in connection with the churches and under their inspection, and depending on their patronage, and so indirectly under their control; but having a distinct operation, and so neither disturbing the current of ecclesiastical affairs, nor disturbed by it. These are called "voluntary," because they are a mode of associating for doing this work which is not expressly enjoined by the Lord Jesus Christ, but is the result of the judgment and choice of Christians; though fully authorized by the fact, that while he has prescribed the work to be done, and the means to be used for its accomplishment, he has left the mode of operation to be determined by his people. His great command to "preach the gospel to every creature," was given to the apostles as individuals, before churches had been formed, and was intended to be binding on them as individuals, and upon individual ministers in all ages, even should the great majority of churches and church-members set themselves in opposition to the work of missions.

It is by means of "voluntary associations" that the large community of churches, with which we are connected, conducts its missions to the heathen.

3. Whatever method is adopted for conducting the work, the immediate management of the funds and of the missions must necessarily be committed to *standing committees*, who can devote time, have frequent meetings, treasure up experience, and gain the confidence of missionaries and of the

community. Confidence, however, is not a thing conferred, but acquired, and acquired only by a faithful discharge of the trust reposed. A single committee, properly constituted, and meeting as often as once a week, is competent, with the blessing of God, after it has gained a certain amount of experience, to manage the yearly expenditure of two or three millions of dollars in foreign missions, and a system of missions embracing a thousand or fifteen hundred missionaries.

But then experience has shown,

4. *That the power of a missionary society to* RAISE *funds falls far short of its ability to* ADMINISTER *them when raised.* This is a fact of the greatest practical importance. Public opinion will allow a missionary society to employ only a small number of preaching agents among the churches. Perhaps the Board could employ scarcely more than it does at present. In truth preaching agencies, multiplied beyond a certain point, disturb the regular operations of the settled ministry. It is the same whether the agents receive their appointment from ecclesiastical or voluntary bodies. What, then, shall be done? An annual harvest of contributions no more comes without labor and cultivation, than one of corn or wheat. Somebody in every parish must act as agent, or, in most places, little will be done, and nothing with system and regularity. Who shall see, in the two or three thousand parishes which recognize this Board as their agent in foreign missions, that the greatness of the work is annually presented to the view of the people, and that they are instructed as to what they ought to do? We answer,

5. *The Pastors of the Churches.* The work has now advanced to that point, where its further progress depends on the efforts of pastors among their flocks. A little more than thirty years ago, the ministry and churches, all over the land, felt comparatively no interest in foreign missions. The hallowed flame began first to burn in the breasts of some young men who were preparing for the ministry. From these it extended to certain fathers in the churches, and so led to the formation of this Board by the General Association of Congregational Ministers in Massachusetts. The Board, thus constituted, and kindly recognized by the churches as their agent, became an active instrument, by means of missionaries, the press, etc., of diffusing the influence. A thousand other kindred, co-operating agencies have been abroad, and now the clergy, as a body, are in a good degree awake to the importance and obligation of the work. But the church members, as a body, are by no means equally awake to the subject with the pastors. Here, then, is the great work to be done. And who shall do it? Who *can* do it? None but the pastors. No others can have the necessary access to the people. No others can know, as they do, what the people need, or speak to them with the freedom and authority belonging to the pastoral office. On pastors, mainly, devolves this responsibility. And let it only be settled in the mind of every pastor, that it is as really the duty of every christian to aid in publishing the tidings of Christ's death among the heathen, as it is to commemorate that event at his table, and he will watch over all the members of his flock in respect to the one duty, as well as in respect to the other. Not that donations for this object should be made a matter of legislation by the churches, and delinquency be followed with discipline; for God would have this enterprise sustained only by 'cheerful' givers, and all that is done for it be done voluntarily and with gladness. But the aiding of this work is as truly a part of the Christian's duty, and of practical religion, as attending public worship on the Sabbath day; and the work will never be prosecuted on the broad scale of the world, until pastors and people so regard it; and none but the pastors can properly indoctrinate the people. This process of enlightenment, and its appropriate effect on the life, are now in progress, but there needs to be a more rapid progress. And this is a thing which pastors have no cause to regard with apprehension. The more disposed their people are to send the

gospel to others, the more they will be disposed to support it among themselves. And people know in their own consciences, that it is a part of the pastor's duty to develop and form the benevolent habits of his parish; and facts are all over the country to show that the people value, respect, esteem, and love their pastors the more, who successfully do this. Were every pastor to take the matter in hand, and systematically aim, by judicious means, to enlist the efforts and prayers of every one of his people in the work of converting the world to God, it would be easy to increase the receipts of the Board at the rate of fifty thousand dollars a year for twenty years to come, and there would be no lack of missionaries. Nor would this be an addition to the cares and labors of the pastoral office, but rather a modification of them, a *somewhat different arrangement and proportioning* of duties, whereby, with the same amount and a greater and more agreeable variety of ministerial effort, the people would be brought into a better understanding of the doctrines and practice of the duties of the christian religion.

ACTION OF THE BOARD ON THE LAST THREE REPORTS.

The last three special reports were referred to Drs. Yale, Goodrich, Anderson, Rev. R. W. Condit, Rev. S. L. Pomroy, Dr. Hay, and Rev. N. Adams. This committee subsequently made the following report:

Moses, standing with Israel on the shore of the sea, trembling, heard God say, "Go forward." They were then standing still. This Board, so far as the increase of its missionaries and its funds is concerned, has been standing still during the last seven years. At the close of the year 1836, we had in the field one hundred and fifteen ordained missionaries; this year we have 131.

The receipts annually for the seven years following 1836, have ranged from about $235,000 to $252,000, with the exception of 1842, when they rose to $318,000. Yet the Board proposed a plan at the meeting in 1836, designed to reach more than sixty millions of this world's dying population; and calling for more than twelve hundred ordained missionaries, and an adequate supply of pecuniary means. Instead of advancing in the work as proposed, which was to proceed step by step every year with as little delay, and with as much diligence as possible, there has been a constant effort to prevent retrogression. The very year in which we began to be stationary, we began to recede. When the means failed to afford encouragement to send out more missionaries, the number to be sent began to fail. And now we are nearly stationary. But the voice from above says, "Go forward."

The first of these papers specifies several grounds of encouragement to go forward, and among them that pastors and people feel more deeply and extensively that it is their duty to furnish the men and the means, so that the Board may prosecute the work with vigor and success. And near the close, the apostolic precept is brought to view as preeminently worthy of attention and pratical regard, "On the first day of the week let every one of you lay by him in store, as God hath prospered him."

The second paper, "On the measures for obtaining missionaries," justly takes it for granted, that a series of years must pass before an adequate number can be obtained. "Where are they to be found?" "How may they be raised up and qualified and brought into the work?" "Whence can be obtained one hundred, or even fifty, for the present year, and as many more every year till there be a supply?"

Well is it said, in answer to these questions, that resort must be had to

the Head of the Church; that piety must be increased; that appropriate means must be used to stir up the missionary spirit in young christians and in all others; that every mother should consecrate her Samuel, or her Timothy; and that appeals should be made to pious young men, to pastors, and to teachers, that they may go themselves, or endeavor by appropriate influences to induce others to offer themselves, and say, "Here am I, send me." And here the committee cannot forbear to suggest, in addition, that every minister of the Lord Jesus Christ, and every candidate for the ministry ponder deeply in his heart, and inquire upon his knees before the throne, whether the Lord will accept of *him* for the foreign service. It should be considered as one of the most eligible places in the kingdom, in which we may be "least of all and servant of all." Let the father give his beloved Isaac, not as a bloody, but as a living sacrifice; and, if he is able, let him support his son too in a foreign land. Let the mother give up her daughter, expecting to see her face no more, that she may go and speak of the gospel to degraded females, in countries where they alone can be admitted to address them. Will not our Father in heaven, who gave his only begotten Son to descend on his mission of mercy to our fallen race, look down with peculiar kindness upon such a father or mother? Is there any thing godlike in pious souls? What can be more like God than the cordial, humble, cheerful gift of a child to his service in saving men? What can be more like Christ, than the humble, obedient, self-sacrificing mind of a pious youth, who is willing to leave all, and suffer all, for the sake of converting a sinner from the error of his ways, and saving a soul from death?

The third paper on "A systematic view of the responsibilities involved in prosecuting the work of missions," is suited to carry home the subject to every one of the members of the body of Christ. Missionaries, pastors, teachers, individual members, all that bear the name of Christ and hope to be saved, are to feel that they are not their own, but bought with a price. The same spirit is to animate all. It is not for the missionary alone to toil and suffer and wear himself out and die, to supply our lack of service. It is as much the duty of every one to toil and suffer and wear himself out and die, to supply the missionary's lack of service. The work of evangelizing the world belongs to us. Christ has intrusted it with his people. He will not take it from them, nor allow them to cast it off. If they flee from his presence, he will bring them back and send them again. They must do the work too with his mind, for his glory and their good.

The committee cannot close their report on this momentous subject, without bringing to view distinctly the indispensable necessity of *united, abundant prayer.*

Whence come the silver and the gold but from the Lord? Therefore pray that the Lord would give unto us, that we may give unto him. From whom is the willing mind, such as offered willingly to build the tabernacle in the wilderness, the temple of Solomon, and the second temple, and labored willingly to build the smouldering walls of Jerusalem? By whom was the widow made willing to cast into the treasury a farthing? Who gave such a mind to the Macedonian Christians that they first gave themselves to the Lord, and then were willing to give money beyond their power? Who can induce a minister, or a Christian to say, "Here am I, send me?" Who can fill the hearts of all, both ministers and people, with tender love to the cause of Christ and the souls of men? Who can open the way to all nations, and the hearts of all people, and crown the work of faith and labor of love with his own approbation and all needful success?

Only one answer can be given to these questions. Therefore, "Pray ye the Lord of the harvest." Pray him to turn the king's heart and all hearts. Pray him to give the people a mind to work, to give frequently, liberally, and systematically. Pray that he would pour out his Spirit upon all flesh, and give power to the gospel to win the nations to his love.

With these remarks the committee recommend that these papers be approved and published.

They also beg leave to propose the following resolutions, with a view to carry out the principles embodied in these papers and this report.

Resolved, That it is as really incumbent on every Christian to aid in publishing among the heathen the tidings of redemption through the Savior's death, as it is to perform any other duty enjoined in the Scriptures.

Resolved, That the responsibility of impressing this duty upon the people rests mainly upon the pastors of the churches.

Resolved, That while the existing preaching agencies of the Board are important, and cannot safely be dispensed with, or reduced at present, it is not expedient to attempt their further enlargement; but the Board would respectfully and earnestly suggest the desirableness of each pastor's taking the agency for his own church and people, and seeing that the necessary organizations and arrangements exist for securing, without fail, an annual application in behalf of foreign missions to every individual, male and female, of suitable age, belonging to the parish.

Resolved, That the Board deems it high time to revert to the plan of missionary enlargement marked out for its future proceedings in the *Conclusion* of the Twenty-Seventh Report, adopted in the year 1836, but immediately lost sight of in the commercial embarrassments which followed; and the Board still recognizes that plan as laying out no more work, than properly devolves on the numerous churches professedly making use of its agency.

Resolved, That the propriety of laying aside weekly, as the Lord may prosper us,—a method of accumulating a fund for sacred uses suggested in the word of God,—be recommended to the consideration of the members of this Board, and to the christian community in connection with it; so that every Christian, laying by him in store frequently, liberally, and systematically, may have an abundant supply for all charitable purposes, and especially for the universal spread of the gospel.

Resolved, That in view of the indispensable necessity, and the great difficulty of obtaining an adequate supply of such missionaries, as God will accept and bless, it is our duty to look continually to him that he would take this work into his own hands, and raise up those whom he will honor as the instruments of carrying the gospel to the extremities of the earth.

Resolved, That for the accomplishment of the work contemplated in these resolutions our waiting eyes are unto God, with fervent and unceasing prayer, that he will pour out his Spirit, according to his word, upon all flesh; and especially that he will visit every one of the several thousand members of this Board, both clergy and laity, with the light of his countenance, and cause us all to sympathize deeply with the Lord Jesus Christ in the work of redeeming the world from the desolations and miseries of sin, and covering it with the fruits of righteousness; and that he will second every effort necessary to obtain the means for carrying forward this great design, and for giving the gospel to those numerous millions in the heathen world, for whom it appears to be the duty of this Board to plan and labor without weariness or discouragement.

After a deeply interesting discussion, during the progress of which the Board united in prayer with Dr. Williston and Rev. M. L. R. P. Thompson, this report was concurred in, and the resolutions forming a part of the same were adopted.

MEMORIAL ON SLAVERY.

Mr. Greene read a memorial from a committee of the Second Evangelical Congregational Church in Cambridgeport, Mass., requesting the Board to pass resolutions to the following effect: "1. That they will not send agents to solicit funds of slave-holders, nor of churches having slave-holding members. 2. That they will not send slave-holders as missionaries to the heathen, nor employ them as agents or secretaries at home."

This memorial was referred to Chancellor Walworth, Dr. Hawes, Rev. David Greene, William Page, Esq., Dr. Hay, Dr. Abeel, and Hon. William Darling. This committee subsequently made a report, which was concurred in by the Board, and is as follows:

That they see no reason to depart from the principles, sanctioned and adopted by this Board at its two last annual meetings, and which were fully made known to the christian public through its published proceedings. In the language of the reports of the former committees on this subject, while we declare, that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation of the system, and, as a Board, can have no connection or sympathy with it, we distinctly avow our determination to adhere to the sole purpose for which this Board was organized, the propagation of the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Scriptures; and that we cannot allow ourselves to be turned aside from this most sacred trust, by mixing it up with any other concerns; nor does it belong to us to question the motives of those who think proper to contribute of their substance to aid the operations of the Board in fulfilling the command of our divine Master to preach the gospel to every creature.

In relation to slave-holding agents and missionaries, the committee are not aware that any are in the employ of the Board.

PLACE OF ANNUAL MEETING AND PREACHER.

Dr. Edwards, Henry Hill, Esq., Hon. Levi Cutter, Dr. Benjamin C. Taylor, Henry White, Esq., Daniel Noyes, Esq., and Rev. A. Bond, were appointed a committee on the place and preacher for the next meeting. This committee afterward recommended that the next annual meeting of the Board be held in Worcester, Mass.; and that Rev. Albert Barnes, of Philadelphia, be the preacher, and Dr. Mark Hopkins, of Williams College, be his substitute. This recommendation was concurred in, and Hon. Alfred D. Foster, Rev. Rodney A. Miller, Rev. Seth Sweetser, Rev. Elam Smalley, William B. Fox, Esq., and Nathan Hurd, Esq., were appointed a committee of arrangements for the meeting.

NEW MEMBERS AND OFFICERS.

The subject of electing new members, and of nominating officers for the ensuing year, was committed to Dr. Mark Hopkins, Chancellor Walworth, Hon. N. W. Howell, Hon. S. T. Armstrong,

Dr. Tappan, Rev. A. D. Eddy, and Rev. Henry Dwight, who subsequently recommended the following persons for election as corporate members of the Board:

Maine:

Rev. Swan L. Pomroy, Bangor.

Massachusetts:

William W. Stone, Esq., Boston.
Rev. Selah B. Treat, do.

New York:

Edward Robinson, D. D., N. Y. city
William Patton, D. D., do.
Walter Hubbell, Esq., Canandaigua.
William Wisner, D. D., Ithaca.
Rev. Asa T. Hopkins, Buffalo.
Rev. David L. Ogden, Whitesboro'.

New Jersey:

Benjamin C. Taylor, D. D., Bergen.

Pennsylvania:

Samuel H. Perkins, Esq., Philad.

Ohio:

Samuel C. Aiken, D. D., Cleveland.
Joel H. Linsley, D. D., Marietta.

The abovenamed persons were duly elected corporate members of the Board.

In accordance with the recommendation of the same committee, the following persons were elected corresponding members of the Board:

Hon. Sir EDWARD GAMBIER, Knt.
Lieut. Col. ROBERT ALEXANDER,
A. F. BRUCE, Esq. } Of the Madras Presidency, India.

Hon. JACOB DEWITT,
S. S. WARD, Esq., } Montreal, Canada.

A letter from Hon. Samuel Hubbard, in which he declines a re-election as a member of the Prudential Committee, in consequence of his official engagements, having been read, the committee nominated William W. Stone, Esq., for that office.

The following letter was also read from Calvin Chapin, D. D., late Recording Secretary of the Board:

ROCKY HILL, Conn. Sept. 8, 1843.

The Hon. THEODORE FRELINGHUYSEN, *President of the A. B. C F. M.*

My Dear Sir:—The undersigned would respectfully, through you, request the Board not to consider him as a candidate for any office in its power to confer. At the same time, he trusts, that it will not be inexcusable presumption in him, to express, retrospectively, and in a word, his devout wonder and joy.

Thirty-three years ago, a meeting of the Board consisted of no more than five persons. *Then* our much esteemed brother, Noah Porter, and his excellent family and house, afforded every accommodation which pious hospitality could offer, or Christ-like friendship for the best cause could desire. That meeting—though obviously unnoticed beyond the walls within which the session was held—was distinguished by fervency of prayer, and strength of faith, and the perfection of such hope as christain faith warrants. At that trying moment, however, the Board had neither missionaries nor money. It seems quite remarkable, too, that every opening of access to "the dark places of the earth," was entirely conjectural and imaginary.

Just compare that meeting with the experience of the Board at Norwich, twelve months ago. In *this*, more than four hundred names were offered and received, of members corporate and honorary. Such a fact, combined with the affectionate testimony of absent members, presents invincible proof of hearty friendship and zeal in thousands—or rather in millions—for the accomplishment of the heavenly object, to which the Board is religiously self-consecrated. Truly, furthermore, encouraging and animating is the evidence—in numerous and widely-separated stations selected, in many missions established, and in the great success realized—that Christ superintends, approves, and blesses the benevolent enterprise.

If the contrast—which, even amidst the darkening imperfections of our guilty race, *now* exhibits such delightful recollections and views—is thus cheering; how sublime and, by our feeble minds, inconceivable, while in the mortal body, must be the felicity with which "the spirits of just men made perfect" are witnessing heaven's benediction and smiles on the labors of this American Board for the instrumental salvation of the vast human family.

Concerning his unworthy self, also, the undersigned assumes leave to say, that, through inexhaustible grace, he feels no measured satisfaction, in the clear anticipation of a speedy union, in this blessed enjoyment with the glorified spirits of Treadwell, and Lyman, and Spring, and Dwight and Worcester, and Evarts, and their cotemporaries and successors. Allow him to add, that, while his probationary life and faculties are to be continued, his unceasing and affectionate prayer will be, that Zion's King may promote human well-being and Jehovah's praise by annually increasing the means of the Board; by wisely directing its measures, and by crowning its benevolent efforts with the salvation of the world.

CALVIN CHAPIN.

The committee thereupon nominated Rev. Selah B. Treat for the office of Recording Secretary.

With the foregoing exceptions, the committee recommended the election of the former officers of the Board.

In accordance with the report of the committee, the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President.*
Hon. THOMAS S. WILLIAMS, *Vice President.*

Hon. SAMUEL T. ARMSTRONG, CHARLES STODDARD, Esq., JOHN TAPPAN, Esq., DANIEL NOYES, Esq., Rev. NEHEMIAH ADAMS, Rev. SILAS AIKEN, WILLIAM W. STONE, Esq.,	*Prudential Committee.*
Rev. RUFUS ANDERSON, Rev. DAVID GREENE, Rev. WILLIAM J. ARMSTRONG,	*Secretaries for Correspondence.*
Rev. SELAH B. TREAT, *Recording Secretary.*	
HENRY HILL, Esq., *Treasurer.*	
CHARLES SCUDDER, Esq., MOSES L. HALE, Esq.,	*Auditors.*

VOTES OF THANKS.

Resolved, That the thanks of this Board be presented to Calvin Chapin, D. D., for his punctual attendance at the meetings of the Board as its Re-

cording Secretary, for so many years, and for the faithful and acceptable manner in which he has performed the duties of that office.

Resolved, That the Recording Secretary present the thanks of this Board to Thomas H. Skinner, D. D., for his sermon delivered on Tuesday evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Resolved, That this Board, constituted for the sacred purpose of propagating the knowledge of the common salvation through the world, and acting on the principle of fellowship with all Christians engaged in the same holy cause, feel it a duty and a pleasure to express their thanks to the society worshipping in the First Methodist Chapel, in this city, for the use of their house this day, in celebrating the sacrament of the Lord's supper.

Resolved, That the thanks of this Board be presented to the First Presbyterian church and society in this city, for the use of their house of worship during the sessions of this annual meeting; and also to ladies and gentlemen of the Teacher's Class, under the charge of Messrs. Mason and Webb, assembled here, and to the choirs in this city, for their valuable aid in the music on this occasion.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality the members of the Board have enjoyed during this meeting.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Wisner; and at the opening of the sessions on the following days, Dr. Linsley, Rev. George A. Calhoun, Rev. Albert Barnes, Rev. Willard Child, led in prayer. The sessions of Wednesday, Thursday, and Friday were closed with prayer by Dr. Hay, Rev. Charles Walker, and Dr. B. C. Taylor.

At different times, during the discussion of various topics, the Board united in prayer with Doct. Scudder, Dr. Edwards, Dr. Williston and Rev. M. L. R. P. Thompson.

The religious services in connection with the delivery of the annual sermon were performed by Dr. Hawes and Dr. Mills.

On Thursday afternoon, the 14th, the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper, in the First Methodist Chapel. The services were conducted by Dr. Linsley, Rev. Albert Barnes, Dr. Mark Hopkins, and Dr. Snell.

On the evening of the same day, a missionary meeting was held, at which, after prayer by Rev. Mr. Bull, extracts from the annual report were read by Dr. Armstrong. Addresses were delivered by Hon. Theodore Frelinghuysen, Rev. Mr. Hoisington, Dr. Cox, Dr. Goodrich, and Dr. Hawes. A short address was delivered by Mr. Hohannes in the Armenian language; Dr. Anderson, also, at his request and in his behalf, made a few statements and remarks.

ADJOURNMENT.

Voted To adjourn to meet in Worcester, Mass., on the Tuesday preceding the second Wednesday of September, 1844, at 4 o'clock, P. M.

THIRTY-FOURTH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT—

At our last anniversary it was our privilege to speak of the goodness of God in preserving, to the close of another year, the lives of all the members of the Board. To-day we have to record the names of six of our associates, who have finished their work and gone to their account, since our last meeting. Among them is one who has been a member since 1812, and two who were elected at the commencement of the year now to be reviewed. David Dunlap, Esq., of Maine, the Rev. Daniel Crosby, of Massachusetts, Henry Hudson, Esq., of Connecticut, the Rev. James Richards, D. D., and the Rev. Alexander Proudfit, D. D., of New York, and the Rev. William McPheters, D. D., of North Carolina, are now to be added to the list of deceased members of the Board.

Among the missionaries death has been less busy than during the preceding year. Yet five laborers, in the prime of life and the midst of their usefulness, have been summoned away. The Rev. A. K. Hinsdale, of the mission to the Mountain Nestorians, the Rev. H. S. G. French, of the mission to Siam, John Steele, M. D. of the Madura mission, Mrs. Burgess, wife of Rev. E. Burgess, of the Ahmednuggur mission, and Mrs. Locke, wife of Mr. Edwin Locke, of the Sandwich Islands mission, have deceased during the year.

Domestic Department.

MISSIONARIES.

Seventeen missionaries and assistant missionaries have been dismissed from their connection with the Board, through failure of health, changes in the missions, and other causes, viz.: Rev. G. W. Leyburn and Mrs. Leyburn, of the mission to Greece, Rev. C. S. Sherman and Mrs. Sherman, Rev. E. R. Beadle and Mrs. Beadle, Rev. Leander Thompson and Mrs. Thompson, Rev. S. Wolcott, and Miss B. Tilden, of the mission to Syria and the Holy Land; Mr. E. A. Webster and Mrs. Webster, of the Bombay mission; Rev. J. S. Travelli and Mrs. Travelli, of the mission at Singapore; Mr. Bethuel Munn, of the Sandwich Islands mission; and Mr. Wm. H. Gray and Mrs. Gray, of the mission to the Oregon Indians.

Twenty-one missionaries and assistant missionaries have been appointed since the last meeting, and three previously appointed have, at their own request, been released from their connection with the Board.

The number now under appointment is nine, of whom eight are expected to go out to their work during the present year.

Rev. P. O. Powers has returned to the mission in Turkey; Rev. J. F. Lanneau to the mission in Syria; Rev. J. Perkins and Mrs. Perkins to the mission among the Nestorians of Persia; and Mr. S. N. Castle to the Sandwich Islands mission.

Fifteen missionaries and assistant missionaries have been added to various missions during the year, viz:

To the mission in Turkey:

Rev. S. H. Calhoun and Mrs. Powers, wife of Rev. P. O. Powers.

To the mission in Syria:

Mrs. Lanneau, wife of Rev. J. F. Lanneau.

To the mission to the Nestorians of Persia:

Rev. D. T. Stoddard and Mrs. Stoddard,
Miss C. A. Myers, and
Miss Fidelia Fisk.

To the mission to the Mountain Nestorians:

Rev. Azariah Smith, M. D., and
Rev. E. E. Bliss and Mrs. Bliss.

To the Sandwich Islands Mission:
Mrs. Castle, wife of Mr. S. N. Castle.

To the mission among the Choctaw Indians:
Mr. Joshua Potter and Mrs. Potter,
Mr. Robert Hopkins and Mrs. Hopkins.

Thus it appears that the number of laborers who have joined the missions is seven less than have been removed by death and dismission. The whole number from this country now connected with the missions of the Board, is thirty-four less than it was in 1841.

AGENTS AND AGENCIES.

In the northern district of New England the Rev. William Clark has labored during the year as the general agent of the Board. His labors have been as abundant and as acceptable to the friends of the cause, as in any former year. But the contributions from this agency are much less than they were last year. From Maine they reach but little more than half the amount then contributed. This diminution is not owing, as Mr. Clark believes, to any decline of interest in the work; but to local and temporary causes. There is, in all parts of the agency, an increasing demand for missionary intelligence; the monthly concert of prayer receives more attention from pastors, and draws together more of the people; missionary associations among children and youth are increasing in numbers and efficiency, and collections for missions are more systematic, punctual and thorough. These facts warrant our confidence, that, as the temporary causes which have diminished the pecuniary ability of the friends of missions in this part of the country, or have diverted their attention from this subject, cease to operate, their prayers and contributions will be steadily drawn forth in the great work of publishing the gospel through the world.

In the southern district of New England and eastern New York, Rev. Chauncey Eddy and his associate, Rev. O. Cowles, have prosecuted their joint labors till the close of the year. Mr. Eddy then resigned his agency, in pursuance of an arrangement suggested by the committee; and has accepted an appointment to the secretaryship of the New York State Colonization Society, as successor to the Rev. Dr. Proudfit.

In consenting to part with the services of Mr. Eddy, the oldest general agent of the Board, who has labored for the cause of missions in that capacity more than ten years in New York and New England, the Committee were governed by a regard to his health, which has suffered, from the toils and exposures of the agency and the excitement connected with them, to such an extent as to

threaten his life, and compel him repeatedly to suspend his labors for a season; and partly by the hope, that, under the new arrangement at the Missionary House, adopted by the Board at its last meeting, the services of one of the clerical agents of the Board in this district might be dispensed with, and the expenses of this department be thus reduced, without serious injury to the cause. With these views, the change now reported has been anticipated by all concerned from an early period of the year, and has been carried into effect with the consent of all. The cause of missions will still enjoy the benefit of Mr. Eddy's experience and tried attachment in his prayers and counsels and co-operation as a corporate member of the Board.

Mr. Cowles will continue his labors as an agent of the Board in this field, where he has for two years past been associated with Mr. Eddy, having his residence, as heretofore, in Connecticut. The Secretaries will perform such services in this department as their duties at the Missionary House permit, and the Committee respectfully ask of pastors and the officers and members of auxiliary societies in this agency, such increased activity and vigilance in behalf of the missionary cause, that it may not suffer from the retirement of one who has labored for it so long and so successfully.

Contributions from this district have been nearly 25 per cent. less, during the year under review, than they were in the preceding year. Yet if we take into consideration the extraordinary amount then received from legacies, and the special effort made to liquidate the debt, the receipts, regarded as an expression of attachment to the cause, were never more encouraging. The churches of Boston have contributed to the Board as largely as in any former year.

In Central, Northern, and Western New York, Rev. F. E. Cannon has been the only laborer in this department during most of the year. Mr. Malin, who had previously aided him, was transferred early in the year to another field of labor. Here too, the contributions to the Board have been smaller than in previous years, though the proportionate decrease has been less than in New England. The same causes which have operated elsewhere fully account for this diminution; while successful efforts to keep up to the standard of last year, and even to advance upon it, made in some parts of this agency, demonstrate that an equal readiness to put forth effort and self-denial for the support of the cause, had it been universal, would have prevented any retrograde movement.

The contributions from the Auxiliary Society of New York and Brooklyn are nearly equal to those of last year.

The Rev. D. Malin entered upon his work as General Agent of the Board for New Jersey, Pennsylvania, Delaware, and Maryland, early in the year. He has been received with much kindness by the friends of the Board in the agency, and reports an increasing interest in the missionary work and a cordial attachment to the Board in every part of this field. Decided progress has been made in the diffusion of missionary intelligence, and collections are made with increasing system and punctuality. From New Jersey and Delaware the receipts have been about the same as those of the preceding year. From other parts of the agency they have diminished in nearly the same proportion as in New England and New York.

The Board has had no General Agent in the Southern Atlantic States during the year. The Rev. J. Scudder, whose health required that he should avoid the severity of the northern winter, spent a few weeks in visiting the churches on the sea-coast that co-operate with the Board, going as far south as Savannah. He was everywhere received with great kindness, and his appeals in behalf of the missions were cordially answered. From the whole country south of the Potomac the contributions have been nearly as great as they were last year. From Virginia and the District of Columbia there has been an increase of more than 20 per cent.

The Rev. Harvey Curtis continued to labor as secretary of the Foreign Missionary Society of the Valley of the Mississippi, and General Agent of the Board at Cincinnati, through the fall and winter. Early in the spring he retired from the agency, having received a call to the pastoral office at Madison, Indiana, which he deemed it his duty to accept. The Committee parted with him reluctantly, and with assurances, on his part, of his hearty co-operation in the missionary work at the important post he now occupies as a pastor.

The receipts from this agency have been less than those of the preceding year, though the proportionate diminution has not been so great as in most other parts of the country.

In the Western Reserve and Michigan the Rev. Harvey Coe, so long the General Agent of the Board, still continues his labors. The Committee have no reason to doubt that they have been as acceptable and as useful as ever before, though here, as elsewhere, the collections have been less than those of last year.

Our fellow laborers of the Reformed Dutch Church and the German Reformed Church have co-operated with the Board as in former years. The amount received into the treasury from these sources has been somewhat less than was reported last year. This decline is to be ascribed to the same causes which have operated so extensively throughout the country to produce a similar result, and not, as we have reason to believe, to any diminution of interest in the missionary work.

The labors of Dr. Scudder, as an agent, have been acceptable and useful in a number of the churches that contribute to the Board of Foreign Missions of the Reformed Dutch Church, as well as in others that co-operate immediately with this Board.

PUBLICATIONS.

Five thousand copies of the last Annual Report and the proceedings of the last annual meeting have been published and distributed, together with an edition of the Rev. Dr. De Witt's sermon, preached before the Board at its last meeting. Missionary papers heretofore published have been extensively circulated.

The circulation of the Missionary Herald and Dayspring, is somewhat less than was reported last year. Of the former publication about twenty-one thousand copies are issued monthly, including the edition published at Cincinnati; of the latter fifty thousand.

At an early period of the year under review, the Rev. Daniel Crosby, Assistant Recording Secretary of the Board, who had been engaged to edit these publications, and whose services in this department promised to be so valuable to the cause of missions, was laid aside from his labors by severe and protracted illness. After lingering for many weeks, an example of christian patience and resignation to the will of God, he died on the 28th of February, full of peaceful trust in that Savior whom it had been the business of his life to commend to his fellow men.

After it became evident that Mr. Crosby would be unable to resume his labors, the Committee looked around for some one to supply his place, and on the first of March engaged the Rev. S. B. Treat, formerly pastor of the third presbyterian church of Newark, N. J., to edit the publications of the Board, and perform other labors at the Missionary House, and among the churches as far as consistent with these duties, till the present meeting.

Both papers are now issued from the Missionary House, under the superintendence of a general agent, whose whole attention is given to that and to other business connected with them.

FINANCES.

Previous to the commencement of the financial year, which closed on the 31st of July, the Committee were apprehensive that its receipts would fall short of those of the previous year. The appropriations to the missions for 1843 were therefore graduated on a scale very little exceeding those of 1842, and barely sufficient to sustain them in their existing operations. Letters were also written to them, enjoining them not to exceed the appropria-

tions in their expenditures. Having taken these precautions, it was thought there was little danger of contracting a new debt.

But the diminution in the receipts proved much greater than had been anticipated. At the end of the first six months they were less than those of the corresponding period of the preceding year by $78,578, and less by $26,143 than the average receipts of the first half of each year, for five preceding years. And this deficiency increased, so that at the end of eight months it amounted, as compared with the previous year, to $93,900. The prospect then was that the financial year would close with an overwhelming debt, and that a ruinous curtailment of the appropriations to the missions would be inevitable. From the commencement of the year, care had been taken to call the attention of the friends of missions to the growing deficiency, in successive numbers of the Herald and Dayspring; and the leading facts had been repeatedly held up to the view of their readers by the editors of the weekly religious papers that circulate most extensively in the christian community for which the Board acts. Yet there was no improvement in the receipts.

At length, in the month of March, a circular letter was addressed to pastors by the Secretaries, under the instructions of the Committee, setting forth with plainness and simplicity the alarming diminution in the receipts, the increasing debt, and the inevitable consequences to the missions, if this retrograde movement of the churches was not speedily arrested. Copies of this circular were sent, as far as their address could be ascertained, to all pastors of churches co-operating with the Board, and the question, "What in these circumstances shall the Committee do?" was respectfully proposed to them, and through them to the churches under their care. At the same time special efforts were made to awaken the friends of the Board to its pressing exigencies through the periodical press. Soon after, letters were written to gentlemen known as judicious and liberal friends of missions in different parts of the country, soliciting such statements and suggestions, in regard to the impression made by the circular letter, and the ability and willingness of the churches to sustain the missions, as their observation and judgment might dictate.

By the blessing of God the effect of these measures was eminently happy. From the first of April there was a decided increase in the contributions. This continued till the close of the year. The receipts of the last four months averaged nearly $26,000 per month. We are permitted now to report a state of the treasury far more favorable than could have been anticipated six months ago.

The whole amount of receipts for the year ending July 31, was		$244,224 43
Expenditures, ...	$256,687 85	
To which add the debt at the commencement of the year, ...	559 40	
Making a total of		257,247 25
And showing a balance against the treasury on the 1st of August, of		13,022 82

Our grateful acknowledgments are due to the great Head of the Church for this result, so much more favorable than we feared. It illustrates anew his care for this cause, for which, when it has been brought into straits, he has so often interposed. It has averted, for the present, the necessity of any ruinous curtailment of the appropriations to the missions. It has given fresh proof that this work has a hold on the consciences and hearts of the christian community for which the Board acts, that may be relied on to respond to its appeals, when the alternative of its support or abandonment is fairly presented.

Yet it is deeply to be regretted that there exists a necessity for such appeals; and it is both humiliating and hazardous to be obliged to repeat them from year to year. The amount of receipts, after all, is less by nearly ten thousand dollars, than was reported six years ago. It falls short thirteen thousand dollars of an expenditure which aimed at nothing more than barely to support the missions on that reduced scale of operations to which they have been restricted for the last seven years. And this deficiency, but for unexpected obstacles that prevented some of the missions from executing plans of usefulness which had received the sanction of the Committee, and severe economy in every department of expenditure, would have amounted to more than twenty thousand dollars.

The unsteady and impulsive character of missionary feeling and action, indicated by these great fluctuations in the contributions of the churches from year to year, and in different portions of the same year, is an evil that may well awaken the solicitude of every intelligent friend of the cause. To say nothing of the weight of anxiety and care which it throws upon those who have been called to serve as the agents of the churches at home, its practical bearing on the missions is highly injurious. It is sufficiently trying to our missionary brethren to be fettered in their movements, and compelled to forego many opportunities of doing good to those around them, by the scanty pecuniary means which our parsimony supplies. But to hold them in suspense month after month, while they see the contributions of their patrons falling below the amount indispensable to their support; to torture them with anxious fears that their cherished plans of usefulness will be

frustrated, the fruits of their past toils suffered to perish, and themselves recalled from the work, because, in the change of times, self-denial on our part is necessary to sustain them;—this surely is neither kind nor just to them, nor can it be pleasing to their Lord and ours, in whose name we have sent them out, and who has witnessed our pledges of steady and generous co-operation. This want of steadiness in the efforts of the friends of the cause at home has already subjected the missions to great loss and suffering; and the Committee would earnestly press on the attention of the Board, and of the friends of the cause convened on this occasion, the importance of adopting such measures as may, by the blessing of God, guard against a recurrence of this evil. Nor can they refrain from expressing their conviction, that every consideration which led the churches to engage in the work of missions, and which binds them to perseverance in it, demands of them enlarged and progressively increasing efforts in that work. For six years past, while the work abroad has been going forward, we have been at a stand in our contributions for its support. Year after year we have fallen more and more behind the wants of the missions, and of the movements of the providence of God, and the Spirit of God, in connection with them. To what extent the health and the lives of our brethren, and the souls of the heathen, to whom, through them, God has given us access, have suffered from our delinquency, eternity will reveal. Most of the missions are rapidly approaching a crisis, where we must give them enlarged resources of men and funds, or the consequences of our parsimony will be such, unless God shall raise them up helpers from some other quarter, as will fill us with sorrow and cover us with shame. Yet this very crisis, if we meet it in the spirit of believing prayer and self-denying love which it demands, is rich in promise of abundant fruits to the glory of our Redeemer and the salvation of our perishing fellow men.

In addition to the amount acknowledged in the treasurer's account, there have been received during the year

From the American Bible Society, ...	$5,800
" " Tract "	10,300

The Missions.

AFRICA.

MISSION TO THE ZULUS, IN SOUTHERN AFRICA.

UMLAZI near Port Natal.—Newton Adams, M. D., *Physician*, and Mrs. Adams

PETER-MARITZBURG, the capital of the Dutch Colony.—Daniel Lindley, *Missionary*, and Mrs. Lindley.

UMGENI RIVER, six miles northeast of Natal.—Aldin Grout, *Missionary*, and Mrs. Grout.

(3 stations; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total, 6.)

The latest intelligence from Mr. Grout, given in the last Report, left him at his station called Inkanyezi, in the Zulu country. Then he had around him numerous native villages, peopled with friendly and docile Zulus, to whom he had free access, with a school of 50 pupils and a congregation of 250 persons on the Sabbath. The people were giving him their confidence, and a promising sphere of usefulness seemed opening before him. In a few weeks from that time all his hopes were blighted. The interest and confidence of the Zulus in the missionary, and the influence he was acquiring over them, awakened the jealousy of their weak and capricious chief, Umpandi, and his ferocity began to vent itself in killing them. The following extract from a letter of Mr. Grout will show the character of the chief, the condition of the Zulus under such a government, and the causes of Mr. G.'s removal from Inkanyezi:

"When difficulties exist between Umpandi and his people, they cannot be settled, as the people are so fearful, that they cannot be induced to meet him; and if they could, they would not be allowed to make a plain statement of facts to justify themselves, and the breach constantly becomes wider. Such circumstances also afford an opportunity for ambitious, designing, or revengeful men to effect their object. Consequently when it was known that Umpandi was suspicious of the people about me, certain men, who wished to appear the king's friends at all hazards, and who had promotion and cattle to hope for by so doing, accused some of those who had been most intimate with me, and who had manifested an interest and pleasure in attending meeting, of forsaking Umpandi and attaching themselves to me. The accusation was followed up so closely by the accusers, that sentence of death was passed upon many of them before any thing was known of it, either by me or the people concerned; and such effort was made to secure their death, that it was plain to us all that something was on foot of which we knew nothing and could learn nothing. Events enough, however, had come to light to satisfy us that Umpandi had no

friendly feelings towards white men, and that he thought no more of me than of others. So that at daybreak, upon the morning of July 25th, when it was announced at our window that an army was upon the place to execute the king's orders, we knew not whether it had come for us, or the people, or both; and to prepare for the event we commended our spirits to God before leaving the room. An attack was made upon the six places nearest our house, the people of which had been most friendly to us, and had furnished our school with children, with orders to put to death every man, woman, and child belonging to three of them."

Mr. Grout arrived at Umlazi with his family early in August, and about a month subsequently he selected a new station on the Umgeni river, six miles northeast of Port Natal, where he immediately had a congregation of from 600 to 1,000 attentive hearers. In February, owing to the employments of the people calling them away, his congregation was reduced about one half.

While events were conspiring to induce Mr. Grout to leave the Zulu country, political affairs at Port Natal were assuming a new aspect. In May of last year a detachment of British troops arrived there overland from the Cape Colony, for the purpose of again taking military possession of the place. After some conflict with the Dutch farmers, who were then in possession, the British commander being reinforced, the object was accomplished by the submission of the Dutch in the latter part of July, to all but four of whom amnesty was granted. Since that time Port Natal and the country adjacent has been adopted as a British colony.

In the last Report it was mentioned, that Mr. Lindley had asked and received a conditional release from his connection with the Board, that he might comply with an appointment he had received from the legislative council of the Dutch emigrants to act as preacher in their colony. Owing to the unsettled state of political affairs, it seemed to himself and his brethren advisable that his relation to the Board should remain as heretofore. He has, however, continued through the year to labor among the emigrant farmers, acceptably and to good effect, and from them has received a comfortable support for himself and family.

During this commotion at Natal, the native population among whom Doct. Adams was laboring was a good deal agitated, and for a time he could prosecute his work to little advantage. The health of Mrs. Adams has also occasioned some interruption. In other respects his labors appear to have been very similar to those mentioned in the last Report, and attended with about the same promise of usefulness. His access to the people has been as free as he could desire, and they have manifested an interest in his work among them. Their number has been steadily increasing, thus giving him a wider field. Since the overthrow of Dingaan, the Zulus, weary of his intolerable cruelty and the scarcely

less bloody and oppressive proceedings of his successor, have been escaping from their own country and taking refuge near Natal; till now, between the Umgeni river on the northeast and the Ilovu on the southwest, where there was, a few years ago, a population of not more than 3,000, there are supposed to be not less than 8,000 people. Including the country 100 miles along the coast and back to the Kuahlamba mountains, the population amounts probably to 24,000.

At no former time, the missionaries think, have they had a more promising field of labor among the native population than at present. Still changes are obviously in contemplation, the result of which cannot be foreseen. The black population which has flowed in around Natal is probably to be removed back and separated from the English and Dutch, whose numbers are also likely to be greatly augmented. Other events may occur in adjusting the relations of this heterogeneous mass of people, which may embarrass and retard the missionary work among them for years to come. Viewing the subject in this light, and considering also that the English Wesleyan mission on the southwest already extends its labors nearly to Port Natal, and is likely soon to embrace in them both the white and the black population of the new colony, the Committee, believing that the limited resources of the Board can be more advantageously employed in other fields, have recently decided that it is advisable to discontinue this mission, and are now making arrangements to that effect.

MISSION IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—Benjamin Van Rensselaer James, *Printer and Catechist*, and Mrs. James.

GABOON, near the Equator—John Leighton Wilson, William Walker, and Benjamin Griswold, *Missionaries;* Mrs. J. L. Wilson and Mrs. Mary H. Wilson.

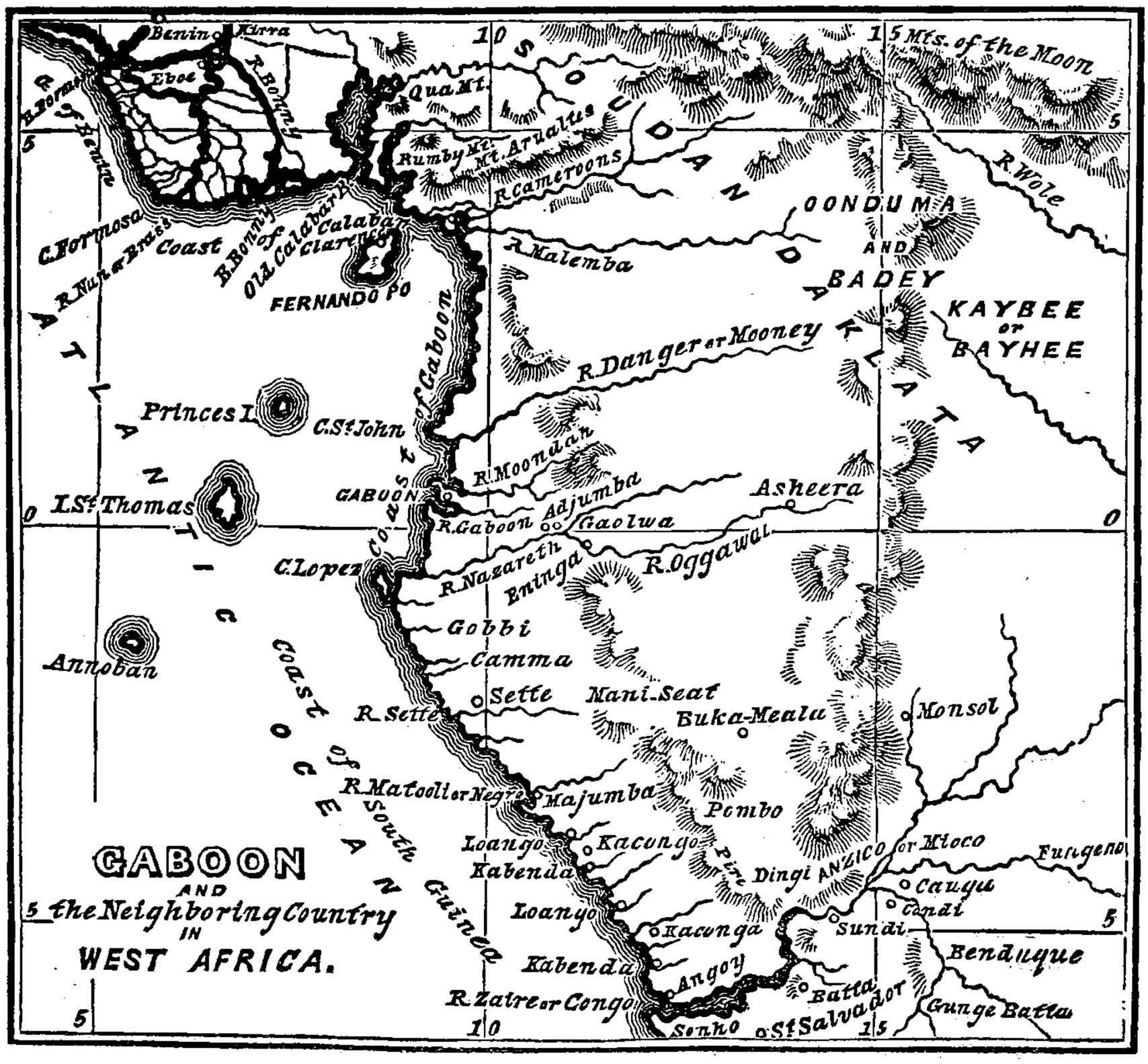
(2 stations; 3 missionaries, 1 printer, 3 female assistant missionaries;—total, 7.)

The health of Messrs. Wilson, Walker, and Griswold, and Mrs. M. H. Wilson, has, with little interruption, been good during the year. The health of Mrs. J. L. Wilson having become much impaired by unintermitted labors, she left Cape Palmas the 26th of July on a voyage to the United States, where she arrived on the 9th of October. With improved health she embarked at New York for Africa, on the 21st of April, to resume her missionary work. She arrived at Cape Palmas on the 29th of June, and was to proceed immediately to the Gaboon river.

The labors of Mr. and Mrs. James have been somewhat interrupted by ill health. Thomas Brent, a native teacher of piety and intelligence from Cape Coast, and who had been for some

years a valuable helper in the mission, was drowned by the upsetting of a canoe in December. The life of Mr. Griswold, who was with him, was providentially preserved.

The mission, as would be anticipated from the statements made and the proceedings had at the last annual meeting, has been, during the year, in an unsettled condition. On the 17th of May of last year, Messrs. Wilson and Griswold left Cape Palmas, and proceeded to the leeward on a voyage of inquiry and exploration; and after touching at a number of points, arrived on the 22d of June at the Gaboon river, where they found a location, which, taking all the important considerations into view, seemed to them decidedly more favorable for their object than any other they had seen or heard of on that coast. Having examined the ground and conferred with the chiefs and people, who received them in a very friendly manner, they selected a site for a station on the north of the Gaboon river, about eight miles from its mouth, about twenty miles north of the equator.



[The map above presents five degrees of the African coast each way from the Gaboon river, including the mouths of the Nun or Niger on the north, and the Congo on the south.]

Mr. Wilson remained at this place to erect buildings and make other arrangements for receiving the mission families, and entering on missionary labors. Mr. Griswold returned to Cape Palmas early in July, and preparations were made for removing the mission to the Gaboon. Mr. Walker and Mrs. M. H. Wilson arrived there on the 1st of December, and Mr. Griswold on the 18th of January. Mr. and Mrs. James remained at Fish Town till the 3d of January, when, on Mr. Griswold's leaving Fair Hope, they removed to that place, and took charge of the mission premises and schools there. The stations at Fishtown and Rocktown have since been transferred to the Episcopal Missionary Society. Small schools have been kept up through the year at Fishtown, Rocktown. and Fair Hope, under native teachers, the last embracing sixteen pupils, of whom thirteen are girls. At the first of these places was one evening school, and at the last two.

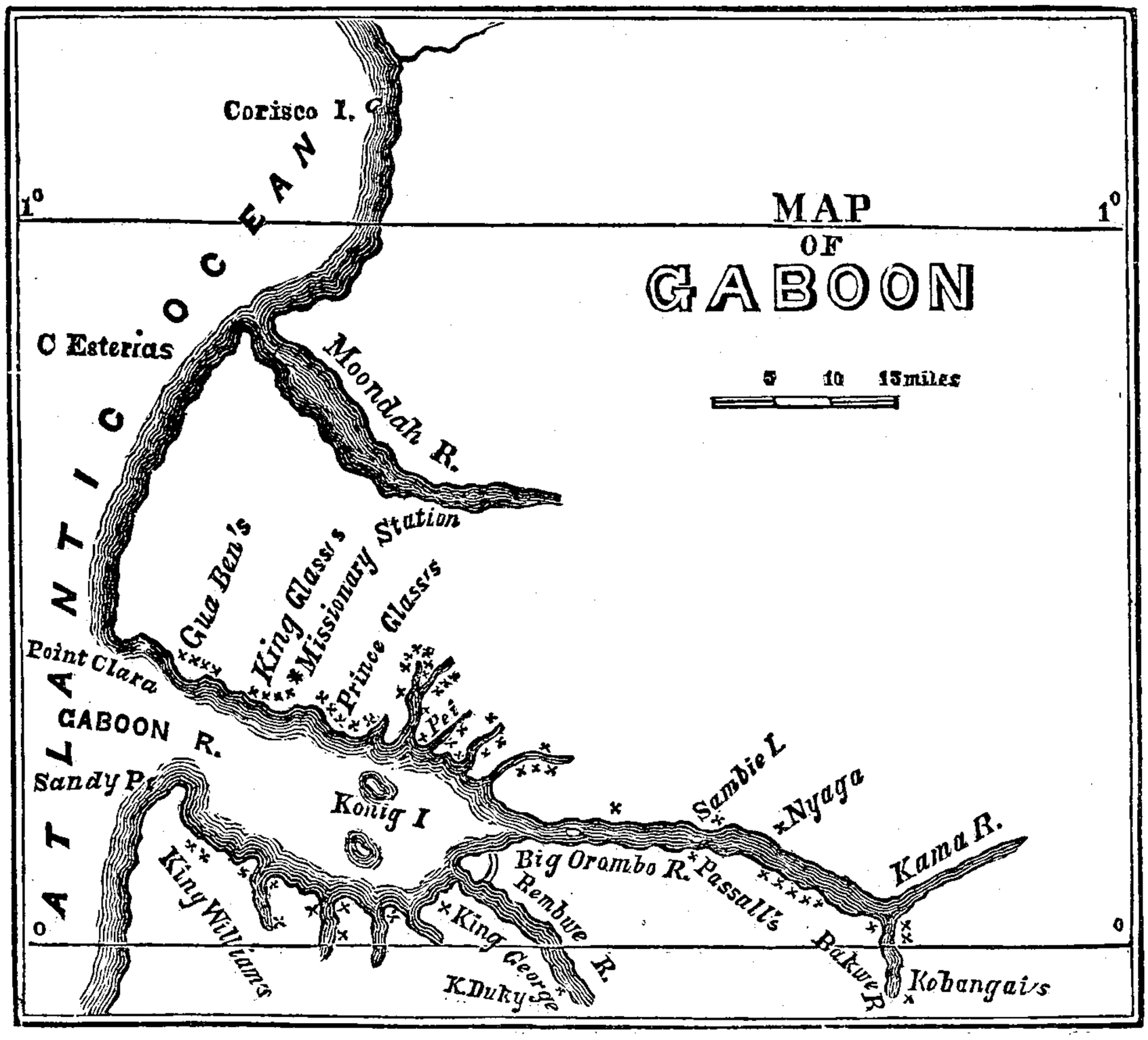
Religious meetings were held at Fishtown and at Fair Hope, but the number of those who steadily attended, was small.

No report has been received of printing executed at the mission press, except that while Mr. Wilson was at Cape Palmas in June last, he had four small tracts printed in the language of the Gaboon people. Preparations were then made for removing the printing establishment to the new station there.

At the new station on the Gaboon river the first school was opened in July of last year, with fifteen pupils; and in May of this year, the date of the latest communications, the number of schools was three, embracing together between fifty and sixty pupils, of whom about forty were boys. Two of the schools were at the station, and the other at Glass's Town, two or three miles south of it. So desirous was prince Glass for a school, that he opened one of his houses for its accommodation until another shall be completed, which he is about to erect, entirely at his own expense, for its permanent use. The school for girls is taught principally by Mrs. M. H. Wilson, and the two for boys by native African teachers. Other towns are earnestly importuning for teachers, while none can be procured for them. Mr. Wilson was expected, on his return from Cape Palmas, in July last, to take with him six or eight of the best pupils in the mission seminary there, to aid in these schools, hoping thus to transfer much of the fruit of missionary labor expended there to the new field of labor on the Gaboon.

On the Sabbath public worship is held at the station and at three other towns, all within the distance of three miles. At these places the people assemble in good numbers, though liable to be diverted from the house of God by various occurrences. Their attendance was becoming less fluctuating; and in not a few instances divine truth seems to be making an impression.

Some say they are resolved to choose the God of the Bible, and appear solicitous respecting their future state, while nearly all listen to the truths of the christian revelation, new and strange to them, with unutterable astonishment. Nor does it all seem to be wonder or mere profession. One headman, convinced of the folly of his old religion, renounced his gregrees in presence of the people of his town, and then had them sunk in the middle of the river. Generally the people profess a regard for the Sabbath and refrain from labor on that day. So decided are they in this, that, when recently pressed to furnish wood for a British war steamer which entered the river on the Sabbath, they peremptorily refused to do it till the next day. None, however, as yet give satisfactory evidence of having passed from death unto life.



The people manifest an increasing interest in the missionaries, and in their work; and the way seems opened, so far as the native population is concerned, for the most unrestricted prosecution of missionary labor in that quarter. Two new stations the mission would desire to occupy immediately, if the laborers and the pecuniary means were at command—one at Gua Ben's town,

five miles down the river, and the other at George's town, embracing 400 or 500 people, twenty-five miles up the river and on the south side. One of these will probably be occupied when the remaining members of the mission shall arrive from Cape Palmas.

It may be proper to give some additional particulars in relation to this new field of missionary labor; and for this the deeply interesting communications of Mr. Wilson, inserted in the Missionary Herald for June, furnish ample materials. The Gaboon, for the last thirty miles of its course, is one of the broadest and most valuable rivers for navigation on the western coast of Africa, being fourteen miles wide at its mouth, and navigable for large vessels 25 or 30 miles; and for boats, on either of the two principal streams which compose it, many miles further. Its banks are high for an African river, free, so far as the missionaries have explored it, from the mangrove swamps which usually skirt these rivers, and the adjacent country is apparently favorable to health. The water is excellent. The trade on the river is considerable and chiefly with English vessels.

The proper Gaboon people, constituting four distinct political communities, and occupying both sides of the river, though formerly more numerous, do not now amount to more than 6,000; but including two tribes of bushmen, called Shekani and Bakali, who have come down from the interior and now reside among them, the population on the river and within thirty miles of the coast is probably about 25,000. Their language seems radically different from any other dialect with which the missionaries are acquainted, though easy of acquisition; while perhaps four fifths of the men speak intelligible English. In their dwellings, dress, manner of transacting business; in their treatment of females, and in their habits generally, they approach nearer to civilized nations than the Grebos or any of the windward tribes. Many of them have amassed considerable wealth and know how to use it for procuring the conveniences and even some of the luxuries and ornaments of life. Their government is, to a remarkable degree, patriarchal, while, in regard to the rights of person and property, the utmost freedom and security are enjoyed. Still the people are heathens, and in their character, morals, superstitious belief, and social condition, like most other tribes on the coast. Domestic slavery, in a peculiarly mild form, however, prevails extensively. They are inquisitive and docile, and seem well aware that an increase of knowledge will improve their condition.

During a tour which Mr. Wilson made up the river, more than 70 miles from the coast, he had a fine opportunity to observe the African character and manners, and to make himself and his object known in the several towns through which he passed.

Every where he found reason to suppose the country was open for missionary labors. There appeared to be little jealousy among the inhabitants of the several towns, or between those near the seaboard and those further inland. When most remote from the coast he fell in with what are called the Pangwe people, said to be natives of a country ten or twelve days' journey further inland. In their personal appearance, both men and women, they were altogether the finest race he had seen in Africa. Their country they represent as mountainous and healthful and immensely populous. They have no taste for rum or tobacco ; never participated in the slave-trade, and manifest great abhorrence of it. Iron is found in their own land and is wrought by them into all the implements they need. Of the trade conducted with vessels on the eastern coast, they are aware, and say they have seen articles of merchandize obtained from that source. These may have been introduced from the vicinity of Zanzibar, one of the nearest points on the eastern coast, and from which trading companies are said to penetrate to the distance of 70 or 80 days' travel. A comparison of the statements respecting the interior tribes made by these trading parties, communicated by Mr. Burgess of the Mahratta mission, while detained at Zanzibar, and given in the Missionary Herald for 1840, p. 119, with the statement of the Pangwe people, presents some striking coincidences.

The accounts from both sides of the continent would lead us to believe that, in the unexplored central regions, on the table land, or perhaps on the southern slope of the Mountains of the Moon, there are large and populous tribes, much superior in manliness of character, in freedom from degrading vices, and in knowledge of the arts of civilized life, to either the eastern or western maritime tribes; and to which more easy access seems likely to be opened from the Gaboon, than from any other point on the coast of which we have knowledge.

If the providence of God shall continue to smile on this mission we may hope that Christianity will make a permanent lodgement at this point on the African coast, and that here also a favorable door of entrance will be opened to the populous regions in the interior. But it is, of course, too early to predict the progress and results of the work which is but just commenced. Even now are there intimations that the enterprise may not be unattended with difficulties. Indeed it seems to be a part of God's wise plan, that his people, in spreading the gospel over the world, shall not go on without obstacles of some kind, to try their faith and zeal and compel them to trust his power and grace. Here they are likely to be found in the form of the slave-trade, intemperance, and popery. On the south of the Gaboon river is a large Spanish slave factory, of which Mr. Wilson has given an appalling ac-

count; and nearly all the towns on that side are engaged in this horrible and suicidal traffic. In conducting it an indispensable agent is intoxicating liquors. When one of the missionaries lately visited George's town, six slaves had just been sent from that place to the Spanish factory, and six hogsheads of rum received in return, (for that, in African barter, is about the worth of a slave,) and this the people were consuming as common property. Popery also, in carrying out what seems to be a settled plan, to present itself as a counteracting force at every point where protestant missions are established, is threatening, under the protection of the French naval power, to plant itself on the Gaboon river. This the priests at Cape Palmas say they design to effect. Three French ships of war entered the river in February last, and attempted to purchase territory, but did not then succeed. Subsequently two others came in, and, as the missionaries are informed, succeeded in purchasing ground for a fort about two miles below the mission station. What will be the result of this movement to the native Africans or to the mission, cannot be foreseen; but we may be confident that the Head of the Church, who is raising a standard against the same errors and superstitions in the Sandwich Islands and other places, and giving such efficacy to his own word, will cause that word to triumph over all opposing influences on the coast of Africa and every where.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries;* Mrs. King and Mrs. Benjamin.

(1 station; 2 missionaries, and 2 female missionaries;—total, 4.

Mr. Leyburn arrived in this country in season to be present at the last annual meeting. He has since requested and received, with Mrs. Leyburn, a release from his connection with the Board.

There is little variety of labor or incident in this mission. The average attendance of Greeks on the preaching service is twenty-five. This has heretofore been conducted wholly by Dr. King, but in his absence last spring Mr. Benjamin took his place, and found unexpected facility in the public ministration of the word. Mr. Benjamin has commenced translating Butler's Analogy into the modern Greek. Nine thousand books and tracts were printed by the mission at Athens the past year, containing 908,000 pages. The number of copies printed at Athens from the beginning is 118,465, and of pages 6,525,500. The books and tracts distributed the past year were 17,295, part of which were received from Smyrna.

Dr. King writes that there are fifteen hundred young men in the schools and the university of Athens, from all parts of Greece and Turkey. He adds—"And yet God, in his wonderful providence, has permitted me to stand here, and preach in the plainest manner, even to this present hour, without let or hindrance; and that, too, in the midst of a dreadful strife of tongues, which he has not permitted to touch me. I have heard it remarked by Greeks, that it is truly wonderful that my public preaching should never have been attacked. I see many students and others, and converse with the greatest plainness, and I think some are persuaded of the truth."

It is a remarkable fact, that six of seven of the bishops in the Greek church have died of late, within the space of about as many months.

ASIA.

MISSION TO TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O Dwight, William G. Schauffler, Henry A. Homes, Cyrus Hamlin, and George W. Wood, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, Mrs. Homes, Mrs. Hamlin, and Mrs. Wood. Six native helpers.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep, and Simeon H. Calhoun, *Missionaries;* Mrs. Temple, Mrs. Riggs, Mrs. Adger, and Mrs. Van Lennep. Eight native helpers.

BROOSA.—Benjamin Schneider, Philander O. Powers, and Daniel Ladd, *Missionaries;* Mrs. Schneider, Mrs. Powers, and Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, *Missionary;* Mrs. Johnston.

ERZEROOM.—William C. Jackson and Josiah Peabody, *Missionaries;* Mrs. Jackson and Mrs. Peabody. One native helper.

(5 stations; 18 missionaries, 17 female assistant missionaries, and 15 native helpers; total, 50.)

Mr. Powers embarked at Boston, with his wife, on the 18th of November, in the bark Fame, for Smyrna, and resumed his labors at Broosa in March. Mr. Schauffler returned to Constantinople from Vienna, with his family, on the 11th of August. Mr. Wood is still at Constantinople, assisting Mr. Hamlin in the seminary. Mr. Ladd arrived at Broosa, with his family, from Cyprus, September 3d. Mr. Calhoun, who has been some time residing at Smyrna, as agent of the American Bible Society, received an appointment the past year as a missionary of the Board. He may still give some part of his time to the Bible agency.

The Rev. Edwin E. Bliss, who was designated to the Mountain Nestorians, has been led by circumstances, which will be related in their proper place, to remain for the present at Trebizond.

The chief labors of the mission are for the Armenians, through the modern Armenian and Armeno-Turkish languages; but the Greeks are not forgotten, and they are approached through the modern Greek and the Greco-Turkish languages. One member of the mission (Mr. Schauffler) devotes his time to the Jews, making use of the Hebrew and Hebrew-Spanish languages. Mr. Ladd's efforts are through the medium of the modern Greek, and he reports that there are 6000 Greeks in Broosa, who generally speak that language, and not less than 30,000 within a day's journey of the city. The Greeks in Trebizond, about ten thousand in number, use the Turkish language, which they probably write with the Greek character.

The Committee are becoming more strongly impressed with the relative importance of Trebizond as a missionary station. Speaking of this place, the mission says:

"A mere glance at the map is sufficient to show that Trebizond is more conveniently situated, in respect to much the largest portion of the Armenians in Asia Minor, than any other station belonging to this mission. Beginning at Artoin on the southeast, and passing round to the southwest by Baiboot and Gumush Khane, we find Tamzara, Kara Hissar, Sivas, Gusin, Kaisarieh, Tokat, Amasia, and Marsiwan, with from five hundred to two thousand Armenian houses each, besides many other places of inferior note. Most of these places have commercial intercourse with Trebizond; and those which have not are easily accessible. And as respects one of the most important modes of indirect influence over them all—the distribution of the word of God and religious books—Trebizond has advantages which no other station has. Indeed distributing the Scriptures here should not be called an indirect mode of preaching the gospel, nor by any means be regarded as a secondary object of the mission. This has doubtless been one of the principal means of the awakening which has already taken place among the Armenians."

Four steamers are regularly employed between Constantinople and Trebizond, each going and coming once a fortnight, and carrying, on an average, not less than fifty passengers, chiefly Armenians; and Mr. Perkins says, in a letter he lately wrote from Trebizond, while on his way to Persia, that the place has become one of the great thoroughfares of commerce. When he was on his way to Persia in the year 1834, the number of loads (for horses, mules, & camels,) which passed thence to the east, was 13,000; on his return, in 1841, it was 26,000; and now, it is 30,000. Other facts illustrating the value of this post as a centre of religious influence, will appear in the progress of the Report.

A tour performed by Messrs. Riggs and Adger over the region of the 'Seven Churches of Asia,' has shewn that very few Armenians are found south of the Messogis, a range of mountains running easterly from the vicinity of Smyrna; and those few, with the Greeks, speak the Turkish language almost exclusively. The

Turks of that region are more rude and barbarous than those dwelling north of the Messogis.

The Committee thankfully acknowledge the very liberal grant of £2,162 for the Jewish branch of this mission, from the "Committee of the General Assembly of the Church of Scotland on the scheme for the conversion of the Jews." This sum is to be devoted to the circulating of the Hebrew-Spanish Scriptures at a reduced price or gratuitously, the purchase of a fount of rabbinical type to be used in printing at Smyrna for the Jewish missions, the publication of school-books for Jewish children and youth, and of a tract on the scriptural prophecies relating to the Messiah. The grant being for these specific purposes, though it enlarges the scope and operations of the mission, does not in any measure relieve the treasury of the Board.

USE OF THE PRESS. The mission has been aided in this department by the American Bible Society, the British and Foreign Bible Society, and the American Tract Society. The printing at Smyrna was in Armenian, Armeno-Turkish, Greek, and Bulgarian; at Vienna, in Hebrew and Hebrew-Spanish. At Smyna it was as follows, in the year 1842:

	PAGES.	COPIES.	WHOLE NO. OF PAGES.
Armenian, ...	1,296	20,000	2,685,200
Armeno-Turkish, ...	778	11,000	2,756,000
Greek, ...	1,048	7,500	1,587,200
Bulgarian, ...	44	4,000	88,000
Total, ...	3,166	42,500	7,116,400

The issues from the depository at Smyrna, during that year, were 45,074 copies, nearly 11,000 more than were issued the year before. Of these 5,571 were bound volumes. The books and tracts thus issued have gone to Constantinople, Adrianople, Yassy, Bucharest, Galatz, Varna, and Russia; to Nicomedia, Ada Bazar, Broosa, Trebizond, Erzeroom, Tocat, Zilleh, Erzingan, Yuzgat, Amasia, and Massovan; also to Athens, Syra, Corfu, Patras, Crete, Cyprus, Beirut, Diarbekir, Konieh, Adana, Cesarea, and Jerusalem. More than twenty different publications in Greek, and ten in Armenian have nearly gone out of print the past year, and the Armenian Magazine has been discontinued for want of funds. The sales amounted to fourteen hundred dollars. The amount of printing at this establishment from the beginning, is 62,026,660 pages.

Mr. Homes has the special charge of the book distribution at Constantinople, which has there been twice as large as in any former year. Eight or ten booksellers in the city are kept supplied with the works issued by the mission. It is from the capital

that the greatest number of places have been reached. The following facts, related by this missionary, deserve a place in this connection:

"A reading book, in Armenian, which was published at our Smyrna press, has lately been republished at Tiflis in Russia, purporting to have been originally prepared by a certain vartabed in that city; while yet the frontispiece and all the alphabetical pictures and nearly all the reading is an exact copy of our own. I sold, a few years since, fifty dollars worth of books to a merchant in Tiflis, and this is one form in which we are seeing the good results of our labors. It is not uncommon for us to see those who oppose us still attempting to do the very things which we are doing, stimulated by shame or rivalry. We know that many of the school books in Greece are composed on models introduced to their notice by Americans; and who can estimate the number of the schools that have been established, either to compete with, or from shame in consequence of the schools of missionaries?"

Mr. Schauffler, while at Vienna, printed an edition of 3,000 copies of his translation of the Old Testament in Hebrew-Spanish, in two volumes quarto, embracing fifteen hundred pages; including the Hebrew text, which is printed on the page opposite to the translation. He also printed 500 copies of the Pentateuch in two volumes 16mo., with the Hebrew and Hebrew-Spanish on opposite pages. The expense of the printing was defrayed by the American Bible Society; but Mr. Schauffler's family expenses meanwhile and a part of his travelling expenses were met by the Board.

The Sefardim, or Spanish Jews, have the New Testament also in their spoken language, translated, as the Committee understand, by Mr. Farman, a missionary of the London Jews Society. Consequently they are now favored with the whole inspired volume in their vernacular tongue.

The Armenians have now the whole Bible in the Turkish language, but in their own alphabet, through the labors of Mr. Goodell. They have also Zohrab's popular translation of the New Testament in their modern national tongue, revised by Mr. Adger, and published under his superintendence at Smyrna, at the expense of the British and Foreign Bible Society. The ancient Armenian translation, which is said to be a good one, was made about fourteen hundred years ago, and is much venerated by the people. A copy of this translation was brought to this country by Mr. Hohannes, the well-known helper of the brethren at Constantinople, who is now pursuing the study of the word of God in the Union Theological Seminary in the city of New York. It is from the Armenian (Roman) Catholic press at Venice.

Christian Education. The grant made by the Committee to enable the mission to purchase a house for the seminary at Con-

stantinople, proved ineffectual, as, just about that time, the Turks revived an obsolete law of the empire forbidding foreigners to hold real estate. This will probably subject the mission to inconvenience and additional expense. There are twenty pupils in the institution. Of free schools there are two at Constantinople, one at Smyrna, one at Trebizond, and one at Nicomedia, containing in all 180 pupils. The one at Nicomedia is for females, and contains 60 pupils. At Smyrna there are three female boarding scholars, and at Broosa six pupils pursuing English studies. A boarding school for females is much needed at Constantinople; also a common day school for boys, that shall be in some measure a preparatory school for the seminary at Bebek. Mr. Schauffler needs the funds to establish a school for Jewish children. It would probably be a means of securing for him ultimately a Jewish congregation.

The importance of giving sufficient support to the institution at Bebek is apparent from many obvious considerations. One that might not readily occur to the mind is thus stated by Mr. Hamlin:

> "Our only serious obstacle has been the want of funds. We have rejected more applicants than we have received, and some of those we have rejected have gone to the Jesuits. It is a most painful fact, that the actual influence of the seminary has been to add students to the schools of the Roman Catholics. Where one scholar has joined it, other individuals in the circle of his family acquaintance have had the desire awakened to follow his example. Their applications we have generally been compelled to reject, but the desire, once awakened, carries them over to the Jesuits."

A similar argument is used by the mission in favor of a day-school for boys:

> "It is a measure which would be favorably received by many of the people. It would accomplish a vast amount of good at comparatively little expense. It would act as a check upon the advance of popery, turning many intelligent youth and the family circles with which they are connected to evangelical instead of papal views and influences. We can meet the Jesuits here only by the use of their own favorite weapon, the education of youth."

PREACHING THE GOSPEL. Among the Sefardi Jews it has not yet been found possible to get a congregation for preaching. Among the Armenians the spirit of religious inquiry is increasing, and there is consequently increasing disposition to resort to our brethren for instruction. The ground of encouragement, however, is not so much from the number who are present in the congregations at either of the stations, as from the character of the persons, and from the numerous places in the empire, in which they have their abode, and to which consequently they carry the light of life which they derive from the preaching. Mr. Dwight had

also more than a thousand calls, during the year 1841, exclusive of those who attended his religious services and his theological lectures, by far the greater part expressly for religious inquiry and conversation; and at his preaching service, since the commencement of the present year, there have generally been twelve or more new comers every Sabbath. In October of last year it was deemed advisable to suspend the service a few Sabbaths, in consequence of a violent and threatening opposition on the part of some Armenians formerly reckoned as brethren. The unexpected and painful change of views, feelings, and conduct in these persons was owing to their forming an acquaintance with individuals, who had imbibed errors which now threaten the peace and unity of the Episcopal churches of England and America. The persecuting spirit appeared to be directed more especially towards Hohannes, and the obstruction to his usefulness, thus created, was what immediately induced him to gratify a desire he had long cherished, of coming to this country in order to prepare himself, as he supposed he could not do at Constantinople, for preaching the gospel. Just before the outbreaking of this opposition Mr. Dwight thus gave utterance to his feelings:

"How wonderful are the ways of Providence in regard to the Armenians! In one way or another, men are continually brought from distant places to the capital, and here they become acquainted, for the first time, with the gospel; and returning to their homes, they spread abroad that which they have seen and heard. There is something quite wonderful in the state of the Armenian mind at the present time. Among other classes of Christians no such preparation seems to exist; but wherever you find Armenians, there is a readiness to listen seriously to the truth, and to abandon long cherished errors, which is quite remarkable. Who can doubt that this is the result of a divine influence?"

The preaching could not long be suspended. Before the end of November, Mr. Dwight makes the following record:

"Several of the regular attendants of my service have been very urgent that I should again preach to them on the Sabbath; and last week they told me they had resolved to come to my house in a body at the usual hour of service, and see whether I would preach to them, or drive them away! I asked them if they had ever yet heard of my driving any body away from my house. I told them I was ready to preach the gospel to as many as would come to me, not only on the Sabbath, but on every other day of the week. Accordingly they came to-day, and manifested much interest in hearing the word of God."

Of late Mr. Dwight has had very small congregations of females, who come together on some week day to hear the preaching of the gospel.

The great work, however, in this, as in all other missions, must be done by native preachers. And it is delightful to see such la-

borers training up among the Armenians. The Board will be pleased to hear the testimony of the mission on this point:

"We enter most cordially into the views expressed by the Committee on the subject of a native agency; and we are happy to report that our native helpers at some of the stations are becoming very efficient. And this is true not only of those who are expressly employed by us for the purpose, but in a greater or less degree of all our native brethren. They are living branches that abide in the vine and bring forth fruit. They are men of faith and prayer, and each one is the centre of a little circle that feels the influence of the new life he is living among them, and of the efforts he makes for their salvation."

The Armenian brethren at Constantinople, in the early part of last year, met in a retired part of the hills adjacent to the capital, and, after united prayer, agreed to send one of their own number, at their own expense, on a missionary tour among their countrymen in the interior of Asia Minor. And the spirit that moves them is evidently one which delights in prayer. Of their own accord they agreed to set apart the first Tuesday in each month for special prayer to God in behalf of their nation, and for his blessing on the means now used for their spiritual illumination. They not unfrequently remain after Mr. Dwight's preaching, and have a prayer-meeting by themselves for the outpouring of the Holy Spirit; and if there is any one present at the meeting who is particularly anxious about his soul, they keep him with them, and talk and pray with him. It is recorded, also, that at one time last autumn, as many as thirty Armenian men were present at the monthly concert for prayer, which is necessarily held in the middle of the day, and that some of them prayed as if they felt true longings of heart for the outpouring of the Holy Spirit. One of them fervently besought the Lord to pour out his Spirit on Constantinople as on the day of Pentecost. After stating these interesting facts, the missionary adds:

"It is doubtful whether in any city in America, thirty business men could be drawn from their counting-houses and shops, in the middle of the day, to attend a prayer-meeting, and especially if they had to walk two or three miles to the place of meeting,—unless it was during a period of religious awakening. Those who attended our service to-day were, for the most part, merchants and artisans, men of families and respectability, who were drawn to the meeting purely by the desire of being present where God is worshipped. No females ever attend any of our meetings. Had these men been permitted to bring their families with them, as in America, the number would have been more than doubled. Besides walking two or three miles to come, and as many more to return, they have the ferriage across the harbor to pay. When these circumstances are all taken into the account, it is as evident as possible, that an influence from above is operating on their minds. In short, it is a revival of religion."

In one or two cases, vartabeds (the Armenian clergy to whom the business of preaching and teaching is specially committed) have requested the use of sermons on christian duties, to be used in their vocation. How appropriate to the present condition of the Armenian mind would be many of the sermons of Payson and Edwards!

Mr. Goodell, having completed his translation of the Scriptures, in which he has long been so usefully engaged, purposes hereafter to devote himself mainly to the preaching of the word.

PROGRESS OF THE WORK. This will be exhibited chiefly in the form of brief extracts from the communications of the missionaries.

In respect to *Constantinople*, the quotations are from letters and journals of Mr. Dwight:

"*May* 26, 1842.—Our native brethren never appeared more promising. I can see in them generally a very perceptible and delightful increase in spirituality of mind, and there is particularly observable at present a spirit of prayer, which I have not before noticed to such an extent. Our native brethren often come together for reading the Scriptures and prayer, and rarely do any of them call at my house, without suggesting that we may have a season of prayer before they leave.

"*July* 19.—A company has recently been formed here among the Armenians for business purposes. Sixty individuals have subscribed a certain sum each, and three shops have been opened, one of them a coffee-shop. The profits are to be divided among the subscribers, except that one tenth is to be given to charitable purposes. This company is wholly under evangelical influences, and one of the rules agreed to is, that none of the shops shall be opened on the Sabbath. Last Sabbath, however, the coffee-shop was opened, and when the matter was inquired into, it was found that some five or six worldly men in the company had given orders to have the shop opened. The other members of the company immediately called upon these men, and inquired if they were not aware that they had violated the rules of the association by opening the shop on the Sabbath? They replied that they had not forgotten it, but that they did not see why they should do differently from others; and, as they could make money on the Sabbath, they intended to keep the shop open. The others immediately returned to them the amount they had paid into the common stock, and dismissed them from the company, saying that they would have no one associated with them who would not keep the Sabbath. This circumstance has caused a great deal of talk, and it has given our brethren a good opportunity to speak of the obligations of all men to obey God in the observance of the Sabbath. One of the company on that occasion, proposed to keep open shop on the Sabbath, but to devote the avails of that day's sale to the poor. One of our brethren replied, You may, on a similar principle, steal from a rich man to give to the poor. If it is lawful to do one wicked thing in order to feed the poor, it is lawful to do another.

"*Sept.* 30.—The indications of the presence of the Holy Spirit are more and more evident. The truths of the gospel have become the subject of inquiry and conversation in various parts of the city and suburbs. Many persons, whom none of us, and no other missionary has ever seen, have become enlightened and are studying with the deepest interest the word of God. Oh that the whole Armenian church, bishops, vartabeds, priests, dea-

cons, and people, might thus come under the quickening and purifying influences of the truth.

"*March* 24, 1843.—The work which God is carrying forward here is truly wonderful. Opposers and haters of the truth are yielding to its influence. New inquirers are continually coming to us. Our native brethren have a spirit of prayer which indicates the special presence of the Spirit of God, and is an earnest of greater blessings to come."

Mr. Dwight also speaks of the work of God in *Nicomedia*, mentioned in former Reports:

"*June* 6, 1842.—Our news from Nicomedia to-day is deeply interesting. The work there, which has seemed for some time past to be at a stand, has recently received a new impulse; and a little weekly meeting for prayer and reading the Scriptures, which had been attended by six or eight individuals, has grown so as to number from forty to fifty, and is every week enlarging itself. Truly the hand of the Lord is in all these things, and he is not going to destroy the Armenian church, but to purify and build it up, and make it to shine forth as the sun in the midst of the surrounding darkness.

"*June* 22.—One of our christian brethren among the Armenians called, and informed me that recent intelligence from Nicomedia declares that at least as many as sixty-five of the Armenians there have become enlightened, and they hold their meetings on the Sabbath in a retired house in a large garden in the suburbs of the town. Satan, however, is not asleep, and he is stirring up the people to oppose.

"*April* 5, 1843.—We hear very satisfactory accounts of the progress of evangelical doctrines in Nicomedia and Ada Bazar."

Mr. Perkins, of the Nestorian mission, writes thus from *Trebizond*, on the 16th of May last, during his sojourn there on his way to Persia:

"There has apparently been a rapid advance in the progress of truth and light here, since we passed through on our way to America. I was then much encouraged by the religious state of a few Armenians; but the number of such is much increased, and the interest of many has been deepened and quickened in the interval. Yesterday I was present at Mr. Johnston's Sabbath service, which was attended by about twenty natives. I was much impressed with the tenderness of feeling manifested by those who were present. Their deep solemnity, attentive ear, and tearful eye, plainly testified that no vain errand had brought them to the missionary's dwelling. It was to me a precious privilege to unite with them in that season of worship, and address them after Mr. Johnston's discourse. Mar Yohannan also addressed them. I felt assured that the Holy Spirit was with us."

Mr. Perkins also gives his testimony as to the opening prospects at *Erzeroom*, under date of May 25th:

"Our missionary brethren and sisters at Erzeroom are well. They have, within a few months past, as you are doubtless informed, had a good deal of encouragement in their work. The presence of twelve or twenty intelligent Armenians, assembled at the missionary's house, to be instructed from the Scriptures, is a scene which I could not have anticipated when we

passed Erzeroom, less than two years ago, as so soon to be witnessed here. Almost as a matter of course, there is opposition from the hierarchy; but here, as elsewhere, it will only tend to the furtherance of the gospel. The good work at Erzeroom is less advanced than at Trebizond; but though quiet, it is of the same deep and genuine character. There is no striving nor crying in the streets, but the word of the Lord, like the silent leaven, is evidently spreading. I find the state of things, both here and at Trebizond, far more encouraging than I had anticipated."

The Committee close these extracts concerning the Armenians of Turkey, by two from the letters of Mr. Dwight:

"*May* 26, 1842.—I think we have never before seen the time when the prospects of good among the Armenians were so flattering as at present. The truth is branching forth in all directions, and apparently taking deep root—so that if all your missionaries should this moment be sent out of the country, still there would remain, not only much seed sown, but also many firmly rooted plants actually sprung up, and in different stages of progress, from the blade to the ear, and the full corn in the ear.

"*March* 24, 1843.—One striking and very gratifying feature of the times is, that many of the vartabeds are now preaching the gospel, as far as they understand it, having found that the taste of the people is so far changed, that the former mode of preaching legends and fables does not satisfy. The vicar of the patriarch, a week or two since, after a sermon, said something like this, 'Custom requires that I should now bless you in the name of the Holy Virgin and of the Saints, but, alas! there is none left among you who receives the saints; and what shall I do?'"

THE JEWS. The chief Rabbi at Constantinople has given a formal approval and recommendation of Mr. Schauffler's translation of the Old Testament, with the condition that it be sold to the Jewish community only by Jews. He even urges the purchase of it upon his people. And instead of putting an interdict on the very suburb where Mr. Schauffler lives, he is willing to receive visits from him, and even to correspond with him. Instead also of persecuting those who shew any inclination to Christianity unto imprisonment and even death, as in former times, the Jewish rulers seem now to regard persecution as tending rather to increase the disposition that way among the people, and are disposed to resort to milder measures. Still, should the gospel begin to have free course among them, the spirit of wrath and violence may be expected to awake.

Mr. Schneider, writing at Broosa, gives an encouraging view of the favorable disposition of the Jews there towards the new translation:

"*June* 10, 1842.—Made a call on the Jewish Rabbi, and presented him with specimens of the Old Testament in Hebrew-Spanish, recently translated by Mr. Schauffler. My object was to secure his approbation of the work, and thus facilitate its circulation among the Jews. His son and one of the chief men of the nation were present. Before I stated the object of my call, the son inquired whether some new books had not appeared. I then produced the volumes I had brought, and they were all highly pleased

with them, and spoke much in their praise. The rabbi said that to-morrow, their Sabbath, he would take the books into the synagogue and show them to the people, and tell them what they were, and where they were to be found, and at what price they would be sold, with permission to every one who wished for them to procure them. After some conversation it was arranged, that copies of the books be sent to the shop of the chief man present, in the business part of the city, so that all desirous of seeing and examining them, might do so conveniently.

"*Aug.* 3.—I have been very much gratified to see the interest which the Jews take in the new translation of the Old Testament by Mr. Schauffler, referred to above. I had not dared to anticipate the circulation of more than a few copies; but, contrary to my expectation, I have already disposed of twenty-eight copies of the Pentateuch, which is all that I have now on hand. These twenty-eight copies have all been sold. They are not only willing to pay for these books, but even express gratitude for them.

"*Sept.* 22.—The man, whom I had sent to the fair at Balikkissar with books has returned. Although another individual, sent out from Smyrna with books, took this fair in his route and sold a good number, yet my agent succeeded in selling more than he did last year, when he was alone. He disposed of 139 portions of the Scriptures, thirty-one religious school-books, and 121 tracts; in all 291 pieces. Adding together numbers sold by both, there is quite an increase upon the last year. There being persons present from all parts of Asia Minor and Turkey, and even from other neighboring countries, the books sold will be widely circulated. Some of them were taken by individuals to be carried into Armenia. Although a much larger sale and distribution is often effected in some other places, yet the growing desire and demand for these books is to be hailed as a cheering indication. The Jews, who attended the fair, were much interested in the Hebrew-Spanish Old Testament. They took all the copies that were offered for sale, and if there had been a greater supply, those from a single town, Magnesia near Smyrna, would have purchased to the value of 1,000 piastres, (forty dollars.) An arrangement was made with these individuals, through the son of the rabbi of Broosa, present at the fair, to send them as many copies from here as they wish for, as soon as the last volume of the work shall appear. Truly the friends of the Bible Society have reason to be encouraged in this effort for the children of Abraham."

THE TURKS.—Individual Turks are occasionally found, who take an interest in the labors of protestant missionaries, as directed against the image worship and intemperance of the degenerate Christians around them. In a few cases there has even seemed to be in their minds the ground-work for a more spiritual temple. The common opinion that, according to Moslem theology, women have not souls to be saved, appears to be without foundation. Mr. Homes says the women in every parish of the metropolis are assembled once a week, for three months preceding the great annual fast, to hear a sermon; and he heard one of these sermons, which was intended to enforce the duties of Moslem piety. He says, also, that in Constantinople the girls go with the boys to the district school till they are twelve years old, to learn to read the Koran; and to prove the fact of female education among the Tnrks to a greater extent than is believed by Christians, he ad-

verts to the fact that Von Hammer has given the names of three or four hundred Turkish female poets.

The Turkish government, however, bids fair to walk in the steps of papal nations, in order to check the progress of light and religious liberty. Mr. Homes says:

"*July*, 1842. The patriarchs of the different churches in the empire, in these days, when printing establishments are starting up in this and other cities, conducted by subjects and foreigners, have become alarmed, and have procured orders from the Porte forbidding any foreigners to print without permission, and ordering that no books shall be printed without the approbation of the several patriarchs. As far as respects foreigners, this measure has remained for more than a month inoperative. The Turks are evidently preparing to systematize some kind of a censorship of the press; and the director of the government press has been invested with some powers, making also his approbation essential to the publication of a book, which has received the approbation of the patriarchs."

MISSION TO SYRIA.

BEIRUT.—Eli Smith, John F. Lanneau, and Nathaniel A. Keyes, *Missionaries;* Henry A. De Forest, M. D., *Physician;* George C. Hurter, *Printer;* Mrs. Lanneau, Mrs. Keyes, Mrs. De Forest, and Mrs. Hurter.—Six native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting and William M. Thomson, *Missionaries;* C. V. A. Van Dyck, M. D, *Physician;* Mrs. Whiting, Mrs. Thomson, and Mrs. Van Dyck.—One native helper.

(2 stations; 5 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, and 7 native helpers;—total, 21.)

The state of Syria has perhaps not materially changed the past year, but the Committee have, in various ways, come to a more definite knowledge of the condition and prospects of the mission; and they are happy in the belief that there is more ground for encouragement and continuance in our labors there, than would perhaps be inferred from the tone of the Report presented at the last annual meeting. The more important views and facts, as communicated by those who have been longest in the field, will be given, so far as comports with the brevity necessary to be observed.

The revolutions, which have so much deranged the plans of the mission of late, (excepting the change effected by the allied powers in 1840, by which the country was detached from the government of Egypt and made directly subject to the sultan,) have been confined to Mount Lebanon and its immediate vicinity. Tripoli, Aleppo, Damascus, Jerusalem, have not been disturbed. Nor has the personal safety of the members of the mission been endangered. At Beirut, since the summer of 1840, the congregation has not been broken up, nor has the press nor have the schools been affected. Upon the mountains these changes have

very much occupied the minds of the people, and thus interfered with the successful preaching of the gospel. They have also rendered the investment of the funds necessary for forming permanent establishments, unsafe and injudicious. During the past year, however, a good house for a permanent establishment has been obtained at Abeih, a mountain village about fifteen miles southward of Beirut, facing the sea, sufficiently elevated to render it a safe and healthy residence during the whole year, central with regard to the Druze people, with a thousand or fifteen hundred inhabitants, and villages in all directions around it. About half the population in this region is Druze; the remainder Greek, Maronite, and Papal Greek, but chiefly Greek. The mission has also gained much experience during the years past, made many favorable acquaintances, disseminated much evangelical truth, done away no small amount of prejudice, and conquered one of the most difficult and important languages of the world,—spoken by 60,000,000 of people, the sacred language of the vast Moslem nation. Nor is it of small moment that we have secured the most favorable point of approach to the large body of Arab Christians, and to the only accessible body of heretical Mohammedans. These heretical Mohammedans are the Druzes; and a Druze, to the American missionary, unless intimidated by the sword of a Mohammedan magistrate, is every where an accessible man. He will listen to what the christian preacher has to say, and has no scruples to attending on his worship. Indeed Mr. W. M. Thomson says, "The gospel can be preached by the living ambassador of Jesus Christ, and by as many of them as have the heart and the tongue to do it, in Beirut, Jerusalem, Damascus, Tripoli, Hamath, Aleppo, and in the multitude of towns and villages in Lebanon, and throughout the country. I speak," he adds, "neither at random, nor without reflection. I know it to be a fact, that, throughout the country, with but partial exceptions, even foreign missionaries can visit and receive at their own houses this perishing people and preach the gospel to them; and the strength of a giant may be exhausted in this work. In Beirut, in Lebanon, and I believe in nearly all other places in the country, there need be no other limit to this kind of labor, than what is found in the strength, time, and zeal of the laborer. There are not, it is true, large churches in which to preach; but in most places companies may be collected regularly in such houses as we have, and the gospel publicly and formally announced, as in our own country." The Scriptures and other books can be widely distributed by means of book distributors. And as to schools, most of those heretofore supported by the mission, are still in operation, and there are frequent applications from the mountains to commence new schools, notwithstanding

the disturbed state of the country. Toleration, too, is there enjoyed by the missionary, for himself in preaching the gospel, for his press, for his schools, and it would seem, so far as the civil government is concerned, for his converts from the various christian and Druze sects. The plans formed by the Maronite patriarch, in the year 1840, to expel the mission from the country, were signally defeated and overruled for good. His power on the mountains to make opposition has been greatly reduced from what it was in 1827. It then wielded the civil arm, persecuted Asaad esh Shidiak unto death, denied Mr. Goodell a summer residence on Lebanon, and drove Mr. Bird away by violence. The schools were every where broken up, and the Scriptures burnt, and soldiers quartered on those who received them.

It appears from the evidence now before the Committee, that the last Report, following the documents then in possession, did some injustice to the native helpers of the mission, and to the mission itself so far as that very important class of auxiliaries is concerned. All practicable caution appears to have been used in guarding against a mercenary influence, while giving employment to native converts. It is indeed an established part of the system of operation adopted by the Board, to employ native converts, so far as they can do better than others, and their services are needed, and there is the ability to support them. The mission appears to have carried out this principle with commendable discretion.

But though the progress, on the whole, has been such as satisfies the Committee that the mission ought to be continued and prosecuted with energy, the history of the mission shows that all along it has had to struggle hard against the stream. Owing to various causes, it has not been easy to keep an efficient force in the field. It may be hoped that these causes will hereafter operate with diminished force, though the political prospects of Syria are yet uncertain. But until this day, very few who were acquainted with the language, have been on the ground at any one time. Messrs. Fisk, Parsons, Dodge, and Hebard, and Mrs. Thomson, the two Mrs. Smiths, Mrs. Hebard, and Mrs. Wolcott, were not suffered to remain long by reason of death. Mr. and Mrs. Bird and Mr. and Mrs. Sherman, were obliged to retire from the field by the failure of health, the latter during the past year; and Mr. Goodell, after being a few years in Syria was removed to Constantinople, and Mr. King to Greece. Messrs. Smith, Whiting, and Lanneau have each suffered providential interruptions in their labors. Messrs. Beadle, Wolcott, and Leander Thompson have returned to this country since the last annual meeting, believing—though the Committee cannot help thinking erroneously—that the prospect of doing good in that field was not such as to authorize their stay. Miss Tilden came in com-

pany with Mr. and Mrs. Thompson. The members of the mission thus returned, have since requested and received a release from their connection with the Board. Mr. Lanneau sailed from Boston in November, on his return to Syria, with his wife, and arrived at Beirut in March. The station at Jerusalem has been suspended, and Mr. Whiting is to join Mr. Thomson and Doct. Van Dyck at Abeih on Lebanon. Messrs. Smith, Lanneau, Keyes, and Hurter, and Doct. De Forest are to reside at Beirut.

The seminary was discontinued early in the past year; when revived, it probably will be among the Druzes on the mountains.

In one of the special reports made to the Board by the Committee during the last annual meeting, it was implied that this mission had perhaps fallen into error in not pursuing a course more like that of the brethren who are laboring among the Armenians of Turkey. It is due to the mission to say, that an able and satisfactory document has since been received from the Syrian brethren, showing that, in their circumstances, the only wise and possible course for them was to commence the formation of a protestant community at once, and that they now enjoy some signal advantages in the prosecution of their work, from having done this.

The *printing* during the year has been as follows:

	NO. COP.	SIZE.	PAGES IN EACH.	WHOLE NO. PAGES.
Proverbs, (completed,)	2,000	16mo.	43	86,000
Little Henry and his Bearer, (do.,)	2,000	"	60	120,000
Thomas a Kempis, ...	2,000	"	343	686,000
The Psalms, ...	3,000	"	264	792,000
First 16 do.	1,000	"	24	24,000
Total, ...	10,000		734	1,708,000

The above printing was chiefly at the expense of the American Bible and Tract Societies. The books and tracts put in circulation were 21,181. This might have been greater, had there been a sufficient number of the books most in demand on hand, and had not the gratuitous circulation been restricted in order to promote the sale of the publications. Of Turkish books many more might have been sold. A demand was made for Syriac Scriptures to supply the Maronite colleges on the mountains, and made with the consent of the patriarch; but unfortunately not a copy was on hand. Between July and the end of the last year, the book distributor made twelve excursions, one of which was to the region southeast of Zidon, and another to Damascus. He visited upwards of thirty places, some of them repeatedly. He met with no hindrance in any quarter, and reports a far more favorable reception among the people, both for himself and his books, than he formerly experienced. In the list of books distributed is

a large number of Mr. Bird's Letters and Mr. King's Farewell, both of them controversial works against popery. The following extract from Mr. Smith's report concerning the operations of the press in the year 1842, will be read with interest by the Board.

"I cannot forbear to add, that I long to see issuing from our press, standard works on the Evidences of Christianity, suited especially to the state of the Druze and Mohammedan mind, able works on theology, adapted to the wants of persons educated in these old churches, and ecclesiastical histories, especially of the Reformation, like that of D'Aubigne's. Such works would find intelligent and interested readers even now. For many a mind in Syria is well capable of appreciating their value; many who are not affected by our present publications, because they strike below them. And the number of such is increasing. But these works must first be *composed*, or at least *re-written;* for a mere translation of such as exist among us, would miss the mark. And who shall do this? My own opinion is that such labor is well worth much missionary time. That missionary, who from want of ability to acquire the language sufficiently, or from other causes, should be unable to engage in more direct missionary labors, and should devote his time to preparing works like these, which sooner or later must inevitably circulate widely among this vast and important family of the human race, might well be envied, if envy is ever justifiable, by many a valued and useful pastor at home, though the latter might be for the time instrumental in the conversion of a much greater number of souls.

"I believe that the single book so ably composed by Mr. Bird, in reply to the Maronite bishop of Beirut, will ultimately result in more good, than all his other labors while here. And then, when the books are written, there is required the means of printing them, and that with the expectation that at first they will be called for but slowly, and that years may pass before an edition is exhausted. But, in order to do this, there must be a much more liberal expenditure of funds than we have yet been allowed to make. Will the church enable you to furnish these? I have never yet allowed myself to doubt that she ere long will.

"I hope, *if we missionaries do our duty*, God will not allow the church to fail of hers. I say all this, not forgetting that, under this arbitrary and anti-christian government, our press may be silenced to-morrow. *It is not yet in any way interfered with*, and so long as it is not, instead of being frightened by the fear that it may be, let us listen to our Savior, who says, '*Work while the day lasts.*' And should it be silenced, it would not remain so forever. *God reigns*, and it is not in the power of man permanently to stop the progress of that word, which he has commissioned his disciples to publish, promising to be with them to the end of the world. Our press and schools may indeed be closed for a while, though of that we now discover no design, but our mouths will still be open; and so long as I can use mine in declaring to this people in their own language the blessed truths of the gospel, I shall feel that there is still left me, what I have ever regarded and never more than now, as the highest and most useful department of missionary labor. And even if silence is imposed upon us, which cannot well be, our pens would still be left us, for banish us I believe they cannot, and I would retire to my study and prepare such books as are needed, feeling that I had still a great work left me, and in the firm confidence that the time will ere long come, when the press being again unshackled, what I might write would be read by thousands of inquirers, anxious for a guide to conduct them from the mazes of error into the straight path of truth. It would be indeed sowing with tears, but the time for reaping with joy will certainly come."

The printing since July 1, 1841, when the press commenced operations, has amounted to 4,795,000 pages.

The seminary had twenty-four pupils at the time of its discontinuance. In the several families of the mission there are twelve female boarding scholars. The twelve free schools (four of them at Beirut, seven on Lebanon, and one at Jerusalem,) number 279 pupils in all, 52 of whom are females. Two of the school-masters are members of the mission church. That church contains eleven members. It has been thought advisable by the mission to suspend the station at Jerusalem, and in this opinion the Committee have concurred.

The Committee cannot close their report on this mission, without extracting from a letter addressed to them by Mr. Calhoun, in June last, after returning to Smyrna from a visit to Syria, which he had made in the prosecution of his duties as agent of the American Bible Society.

"I became satisfied," he says, "that nothing in the present condition of Syria, politically or ecclesiastically considered, warrants the abandonment of the mission. Wars and rumors of wars there have been, and wars and rumors of wars there may still be. But to give up the cause on these grounds, would seem to me to argue no little want of faith. Ecclesiastical opposition too, there is and will be. I look for nothing else, either in Syria, or in Turkey, or in Greece, or in *pagan countries*. Christ met with this sort of opposition, and so will all missionaries. But I found an open field for labor. Twice on the Sabbath the brethren preach to a good congregation of natives. Two evenings in the week are devoted to prayer and exposition of the Scriptures at native houses. The general intercourse with the people of the country, especially the Druzes, is extensive. I was struck with this last mentioned fact. We at Smyrna have comparatively no experience of this fact. What more can the missionary expect or desire, as far as means go? There are great numbers in Syria of enlightened individuals, and we may hope that fear will not always restrain them from avowing their convictions.

"As far as I can judge, the Druzes are as friendly as ever, and as desirous for schools, &c.

"More Scriptures and other books have been circulated the past year than during any former year.

"The brethren have several most substantial and useful native helpers—men who give decided evidence of piety.

"The plan of training girls in missionary families has been successful thus far, and promises most important results. In what has been done, we have a proof of the capabilities of the native female mind. Rahil, in Mr. Smith's family, would be worthy of any society.

"A seminary on Mount Lebanon, with special reference to the Druzes, is of the first importance.

"Such are some of the *results*, to which I have come by personal observation. If they be just, to abandon the Syrian field would be as impolitic as to abandon any other missionary field."

The future prosperity of the mission depends, under God, as the Committee believe, chiefly on the piety, zeal, and unity of the mission, and on its being well sustained in numbers, the means

of usefulness, and the prayers of Christians. At the same time we must bear in mind, that it is under an arbitrary and irresponsible government, and amid a people deceptive, restless, and subject to those outbreaks and overturnings which attended the subversion of the feudal and ecclesiastical institutions of the dark ages in the nations of Europe. Such missions require firm nerves and the martyr spirit in missionaries, and faith and patience in their supporters.

MISSION TO THE NESTORIANS OF PERSIA.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries;* Edward Breath, *Printer;* Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Stoddard; and Miss Catharine E. Myers and Miss Fidelia Fisk, *Teachers.* Twelve native helpers, six of whom are preachers.

(1 station; 7 missionaries—one a physician, 1 printer, 8 female assistant missionaries, and 12 native helpers;—total, 28.)

Mr. and Mrs. Perkins and Mar Yohannan embarked at Boston in the barque Emma Isadora, March 1st, on their return to Persia. They were accompanied by the Rev. David T. Stoddard and Mrs. Stoddard, and Miss Catharine E. Myers, from Whitehall, N. Y., and Miss Fidelia Fisk, from Shelburne, Mass., who go to aid in extending the benefits of education to the female sex among the Nestorians. Their voyage to Smyrna was performed in the short period of thirty-six days, and they arrived at Oroomiah on the 14th of June, and were received by the Nestorians with great manifestations of joy. The members of the Board have doubtless become acquainted with a valuable work concerning the Nestorians, prepared for the press by Mr. Perkins during his stay in this country.*

The labors of the mission have been the same as in past years, divided between preaching, education, and the press. At Oroomiah they have been somewhat hindered by opthalmy, but those who were residing at Seir, the health station above the malaria of the plain, escaped this troublesome visitation. The Lord still gives them favor with the ecclesiastics and the people. The native mind is gradually coming to a perception of the great doctrine of justification by faith alone; and perceiving the sweeping influence of this doctrine upon their superstitious and self-righteous notions, the heart is more or less disturbed, and occasionally there are signs of opposition. This is to be expected, but the preaching of our brethren is listened to by good congregations, and is

* "A Residence of Eight Years in Persia, among the Nestorian Christians; with notices of the Mohammedans. By Rev. Justin Perkins. With Maps and Plates." Andover, 1843, pp. 512, 8vo.

made the subject of conversation by the people during the week. The people are generally teachable, and have no apparent interest but to learn the way to heaven. Some of the ecclesiastics, however, even among those who have been long with the missionaries, are slow to receive the truth. Priest Abraham is growing in knowledge, and is bold as a preacher, but prudent and forbearing towards his brethren who differ from him. Priest Yohannan preaches with a good degree of faithfulness, and appears to love the truth. "Truth," he says, "will gradually prevail, but the work cannot be accomplished in a day." Priest Sergis of Degala is an intelligent man, and courageously preaches the truth, just as he finds it in the Bible, and has great natural ability for becoming an excellent preacher. Two or three extracts from Doct. Wright's journal will illustrate the nature of some of the difficulties in the way of the preached gospel among this people.

"*June* 26, 1842. After service, when returning home, I said to the priest, I suspect that your people wonder why we hold up to them the terrors of the law so frequently. Do they not say, 'We are Christians; we are in the way of Christ; such preaching is for the heathen and for Mohammedans?' The priest replied that the people were not so apt to say this as the priests and deacons assembled in the seminary. They say daily, 'Do not preach to us. We know all this. Go and preach to the ignorant in the streets.'

"*Nov.* 28. At Ada the church was well filled. While preaching I asked the assembly, What is the foundation of your hope of salvation? Is it baptism? Is it that you have partaken of the Lord's supper? Is it that you fast and pray? If you trust in any one of these, it will fail you; if you trust in any thing beside the Lord Jesus Christ, you will be lost. Upon this an old man with a white beard, sitting near me, said in a low tone of voice, 'I would say a word but I am ashamed.' The priest and bishop saw at once that he thought I was attacking their fasts, forms, etc.; and they spoke earnestly, therefore, assuring him, and all others who thought like him, that our intention was not to destroy their fasts, etc., but only to prevent their trusting in them.

"On the way to Supurgan, in the afternoon, we met a party, carrying a bride from that village to another. The bishop remarked that we should find the people full of wine. We were not disappointed. In the first house we entered we found the man of the house quite drunk, so much so as not to notice us. A considerable number had assembled; but to our sorrow many of them were foolish from wine. One—a deacon—was so much intoxicated, that after talking foolishly awhile, he lay down upon the ground, and fell asleep during the services.

"Wine still stands in the way of success to our labors among this people. We trust that some, however, connected with the mission, see the evils of intemperance, and are ready to do what they can to stay its progress. A few are in the habit of drinking so little, that a priest, who has long been inimical to us, said on a public occasion the other day, that we had already put down wine, and that the next thing would be to put down their fasts."

EDUCATION.—The seminary contains seventy pupils, and the female boarding school eighteen. There are forty free schools in thirty-six villages, containing 635 male pupils and 128 female, or

763 in all. The whole numberr under instruction is 851. The special charge of the seminary has been committed to Mr. Jones. Mr. Stocking has that of the free schools, which are widely dispersed, the extreme points diverging a hundred miles. It will be seen that the number of the free schools is double that of the last year. The new ones are chiefly in places where no ecclesiastics reside, and in most cases where there were no persons who could read. "The schools," says Mr. Stocking, "create a demand for books, furnish fresh recruits for our seminary, do away the influence of the childish and worse than unprofitable writings of many of their *melpanas*, form a taste and predilection for the Holy Scriptures, open the door for preaching the gospel, and create and supply a demand for an intelligent native ministry." All the schools have been reorganized with an improved system of teaching, which could not be introduced while there were no books or qualified teachers. The books are derived from the recently introduced printing establishment, and the teachers from the seminary. In the summer the schools were suspended, and the teachers are assembled at Oroomiah for instruction in the duties of their profession. The whole number of teachers employed in the village schools is fifty-six, twenty-two of whom are priests and twenty-six deacons. Mr. Stocking is assisted in the superintendence of the schools by one of the most intelligent native preachers, Kasha Yohannan, who also publishes the gospel to the people as he travels from village to village. The efforts of the papists to establish schools among the Nestorians have not yet succeeded.

Printing.—The press is embarrassed for want of a more perfect fount of type. Under the superintendence of Mr. Perkins while in this country, Mr. Homan Hallock has cut and cast a new fount, modelled on the best Syriac manuscripts, and this fount is now on its way to Oroomiah. Only 500 volumes and 2,700 tracts have been printed the past year, amounting to 322,500 pages. The number of pages from the beginning, is 832,900. The distribution of books and tracts during the year, was 8,720 copies. The tracts printed in the modern language, and read in the schools by teachers and pupils, and through the latter to their parents, are as follows, viz :

Christ the only Refuge—Serious Question—Watts's Catechism and Questions for Youth—Sixteen Short Sermons—all translations.

On the Sabbath—Repentance—Faith—the New Birth—Popery—original.

To these add a translation of the epistle to the Galatians and the first epistle of John.

In translating the Scriptures into the modern language of the Nestorians, there are strong reasons for making it from the ancient

Syriac versions, which is much venerated by the people, and the whole question was referred by the mission to the Prudential Committee during the year now under review. The Committee were of opinion, that the only proper course was to translate from the original Hebrew and Greek, and decided accordingly.

After completing the report on this mission, the Committee received a letter from Mr. Perkins, announcing the arrival of himself and company at Oroomiah, and the manner of their reception by the people. It will be proper that the letter be copied almost entire.

It is with feelings of no ordinary satisfaction that I am permitted to address you again from our missionary field. We left Erzeroom on the 29th ult. and reached Oroomiah yesterday, (June 14th,) making a journey from the former place of seventeen days, including two Sabbaths, on which we of course did not travel. The road was quiet through the wild regions on our route; the weather was unusually cool for the season; our large party have enjoyed fine health on the way; and our journey has been very comfortable—not to say delightful. Mrs. Stoddard, who was so delicate when we embarked, has greatly improved in health and has become quite stout and hale in appearance.

"On the 13th we were met by some of our brethren and many of our native helpers and friends—bishops, priests, deacons, and people, at about forty miles from the city, who came with open hearts thus far to welcome us. Mar Yohannan had preceded us from Khoy and arrived at this, his native village, two days before, and the Nestorians were assembling from all parts of the province and many Mohammedans, from neighboring villages, to hear his account of the New World. The bishop is disposed to report most favorably of our country, and he appears as eager as he is competent to do his people great good, as the result of his visit to America. He is still at his native village.

"As we proceeded towards the city on the 14th, it was deeply impressive to observe the scores who came out to welcome our return,—many twelve or fifteen miles,—some of the boys of the seminary *on foot* that distance, in the dust and hot sun. The young Mohammedan, whom we have mentioned in our journals as one of our pupils, appeared among the rest, with his train of servants. And on our arrival, five or six hundred Nestorians were assembled around our gate to greet us and welcome us to our Persian home.

"We have the happiness to find all our missionary brethren and sisters in their usual health. Mrs. Merrick has long suffered much, you are aware, from rheumatism, and Mrs. Holladay from general debility.

"There has been a very perceptible and highly encouraging progress in our missionary labors here, during my absence. Our schools have been increased in that time from twenty to forty. I have just listened to an impressive sermon, (which is a weekly exercise, in the seminary, on Thursday afternoon,) from Mr. Holladay, to about fifty school teachers, who are now convened at the mission station, for a few weeks of special instruction by Mr. Stocking. Other natives were present, making a congregation of about 100. You can more easily conceive than I describe my feelings, on entering our seminary again, and witnessing there such a concourse of the Nestorian clergy, listening to a plain, practical sermon, from one of the brethren.

"With all this general prosperity, how much we need the special influences of the Holy Spirit, to make the seed of the word, thus abundantly

sown, the power of God to the salvation of perishing souls. I trust the churches will not cease to pray for this inestimable blessing, and may *we* feel our need of it more and more!

"As our work thus advances, there must, from the nature of the case, be *extension* in every department of our labors, and a corresponding increase in the outlay of funds. It is impossible for a mission, so prosperous as ours, to stand still. We must, as you well know, go forward or lose ground, which our papal foes stand ready and eager to seize, the moment we relax. The churches, as an encouragement, may confidently expect to reap a rich and glorious harvest here, in due time, if they faint not.

"I have called to-day, on our prince, M. K. Meerza, and our old governor and introduced Mr. Stoddard. Both gave us a hearty welcome and greeted me with the cordialty of an old friend."

MISSION TO THE MOUNTAIN NESTORIANS.

ASHETA.—Thomas Laurie, *Missionary;* Asahel Grant, M. D., *Physician;* Mrs. Laurie and Mrs. Hinsdale.

Edwin E. Bliss and Azariah Smith, M. D., *Missionaries*, and Mrs. Bliss; destined to this mission, but not arrived.

(1 station; 3 missionaries—one a physician, 1 other physician, and 3 female assistant missionaries;—total, 7.)

The last Report of this mission brought its history down to the close of the year 1841. Hostilities arising between the Turks and the Koords of Amadieh in the spring, it was not then safe to attempt going into the mountains. Doct. Grant therefore in June went to Oroomiah by way of Ravendoose, where he arrived on the 15th of the month, having been ten days on the way. The plan now arranged was for Mr. Stocking to accompany him into the mountains, and they commenced the journey together, accompanied by two native assistants, and going by way of Salmas. There Mr. Stocking was taken sick and was obliged to return. Satisfactory assurances being obtained from the Hakary chiefs, of protection and safety, Doct. Grant determined to travel the wild and difficult fastnesses of Koordistan, for the fourth time, unaccompanied by a missionary associate. He found an agreeable companion, however, in Mar Yoosuph, one of the bishops who had accompanied him from Oroomiah. Writing from Asheta, in Tyary, Sept. 12th, he says:

"I have traversed the mountains in almost every direction, since entering them, and formed a more extensive acquaintance with the people and with the most influential of the surrounding Koords, with whom I have been brought in the most intimate and friendly connection during the fifteen or twenty days I have spent with the chief of the Hakary tribes, Nooroolah Beg, the powerful chief whose confidence and friendship I so providentially gained on my visit to his castle nearly three years ago. To his continued friendship I am indebted for my safety, under God, during my present visit, without which it would not have been attempted during existing commotions. He received me with every mark of respect, and has treated me with the greatest kindness and attention, alike in the camp and in his

own castle, always seating me by his side when we ate. I have had the most free conversations with him regarding my objects and plans; and I am gratified in being able to add that he has given his official written approbation to our residence in his country: for you must know that he now claims jurisdiction over the whole of the Nestorian tribes since the burning of the patriarch's house and the advantages gained over a part of their country last year. Much of this jurisdiction is little more than nominal; but it is evident that the Nestorians have lost much of their former independence, if it be not in fact virtually gone, as I surmised in a former communication. This is owing much to want of unity among themselves, and a feeling of discouragement in view of the hostile aspect of their numerous enemies."

The patriarch had taken refuge with one of the two maleks of Tyary, and Doct. Grant visited him at their encampment, upon the summit of one of the mountains overlooking the Zab and commanding a wide and romantic prospect. They afterwards descended together to Asheta, where arrangements were entered upon for a missionary station, in connection with another at Lezan, the point where Doct. Grant entered the mountains on his first visit. He spent two weeks with the patriarch, receiving every mark of his personal regard and renewed assurances of his disposition to favor the plans and objects of the mission for the improvement of his people. It was but too evident, however, that the patriarch was more concerned for their political, than their religious and moral condition.

Amadieh having surrendered to the Turks, and the war on that side of the mountains being ended, Mr. Hinsdale left Mosul on the last day of September, and, passing through Amadieh, arrived at Asheta in eight days. The Committee will give his own language in description of his first impressions of the place and people.

"Asheta is the first Nestorian village on the route by which I came. Upon reaching the summit of the hill overlooking the village, the prospect is one of singular beauty. Far below, in the quiet vale, the village extends perhaps to the distance of a mile and a half, with numerous plats of grain and vegetables interspersed among the houses, and the whole variegated and enlivened with shade trees of several different kinds. A short distance above the village is a deep ravine in the side of the mountain, from which the snow never disappears.

"From the elevation where we first saw the village, it appears nearly level; but upon arriving at the bottom of the steep declivity we found it, what you in New England would call hilly. It is made up of an almost constant succession of steep, irregular hills of various heights; the sides of many of which are laid out in terraces and highly cultivated. Upon the summit of one of the highest of these hills, and near the centre of the village, is the site selected by Doct. Grant for our mission. I think it is the best situation I have seen in Tyary; it will probably be our principal station for this part of the mountains.

"My reception by the people was truly gratifying. Though a stranger, I was welcomed with all the apparent cordiality to be expected by an old friend. For this we are indebted, under God, to the very favorable im-

pression made by Doct. Grant, who seems to possess the unbounded confidence of all classes. Several individuals told him that they had received him as one of their own number, and now that his friend had come, they should receive me as himself."

Soon after the arrival of Mr. Hinsdale, and while he and Doct. Grant were there, the papal bishop of Elkosh and an Italian priest from Rome arrived. They stated that many boxes of presents were on their way from Diarbeker, and requested permission to remain till the boxes came. On the next Sabbath the patriarch, with Doct. Grant's companion from Oroomiah, and several priests, at the suggestion of the papists, held a public discussion with them on some of the favorite points in the papal religion. The result was not favorable to their object, and the next day their presents were returned by the patriarch, and they had permission to leave the country. They departed during the week, but not till they had taken much pains, though apparently without effect, to shake the patriarch's confidence in Messrs. Grant and Hinsdale. The letter giving an account of this visit of the papists was dated Asheta, Nov. 3d, and signed by Messrs. Grant and Hinsdale. The latter returned soon after to Mosul. Near the close of that month Doct. Grant received a letter from the Hakary chief at Julamerk, written in very friendly terms, requesting his professioual services. His Nestorian friends strongly objected to his going, as they feared some evil design ; but he felt it to be his duty to comply with the invitation, and went, committing his way unto the Lord. He found the chief sick of fever, from which he recovered through the blessing of God on the remedies applied by Doct. Grant. By means of this visit an opportunity was afforded to counteract certain reports, that had reached the chief, and were designed to enlist him in measures to destroy the mission. One report was that Doct. Grant was building a castle at Asheta ; another, that he was erecting a bazar with the design of drawing away the trade, etc. etc. These reports, as will appear in the sequel, had elsewhere a more serious effect.

Two days after returning to the station, Doct. Grant heard of the dangerous sickness of Mr. Hinsdale at Mosul, and hastened to his relief. His medical skill was too late. The Lord had called for this devoted missionary, and he rested from his earthly labors on the 26th of December, after a sickness of twenty-four days. His disease was a typhus fever.

Mr. and Mrs. Laurie arrived at Mosul on the 11th of November, going by way of Samsoon. They remained at Mosul, with the other members of the mission, through the last winter. Early in the spring, before the snow had melted from the mountain paths, the Nestorian patriarch was visited by Mr. Badger, a missionary of the English Society for Propagating the Gospel, who

carried with him letters and presents from dignitaries of the Church of England. He had spent the winter at Mosul. The Committee are glad to see that the attention of the friends of protestant missions in the English church is beginning to be turned to the course, which Mr. Badger has felt himself at liberty to pursue in relation to the missions of this Board among the oriental churches. Nothing but disaster to the cause could be expected, if such measures were to receive the decided support of the people of England. The effect of Mr. Badger's visit and influence upon the Nestorian clergy of the mountains is not yet known.

On the 4th of April, after the return of Mr. Badger, Messrs. Grant and Laurie left Mosul for their new station at Asheta, going by a more direct, but more difficult route to Amadieh, than any before travelled. They passed through Sheikh Adde, the sacred temple to which the Yezidees make pilgrimage; also through two small Nestorian villages. Concerning these villages they say:

> "The Nestorians residing in these villages had, with individual exceptions, become papists the present year, but without any intelligent or strong attachment to their new faith. In one of the villages, where we spent the night, we were informed that the Chaldean bishop of Elkosh, to which see they were formerly subject, threatened them with his ecclesiastical malediction, in case they refused to turn. Without a single priest of their own, "What," exclaimed they, "could we do? We were destroyed, nothing remained!" Thus the last remnant of the Nestorians upon the Mosul frontier are dwindling away, year after year, and adding to the papal ranks. Shall nothing be done to save those that still remain, who continue to adhere, with a feeble grasp, to their ancient faith?"

Their reception by the patriarch was apparently as cordial as ever. Reports being in circulation, indicating a danger that Doct. Grant might suffer from the treachery and violence of the Koords, the patriarch sent a party of his people beyond their borders to meet and conduct him to Asheta. It was expected that the mission-house would be in readiness for the removal of the females in June. A school had been opened with twenty pupils.

Possibly the uncertainty which hangs over the external relations of the mountain community of Nestorians, especially as regards the Turkish government, has increased their inquietude and divisions; and possibly the advances of different sects of protestant Christians and other causes, may have thrown off somewhat of their reserve towards strangers; but it appears, from a letter written by Mr. Laurie, after his return to Mosul in May, whither he had gone to take measures for removing his family into the mountains, that his impressions of the field, as one for present

cultivation, were not so favorable as those of his predecessors had been, and he wrote in great perplexity as to the expediency of removing the females from Mosul.

The false or exaggerated reports, which were put in circulation in Koordistan with regard to Doct. Grant's operation at Asheta, were communicated by the pasha of Mosul to the pasha of Erzeroom, whose pashalic embraces the country of the Nestorians, and also to the central government at Constantinople. It can hardly be that these reports were believed; but it is evident that the Turkish government is not willing, just now, to have active measures taken to enlighten and elevate the mountain Nestorians, until they shall have been subjugated to the rule of the sultan. On this account they refused a firman, which would pledge the protection of the government to Doct. Smith, in case he were a missionary going to the Nestorians; though they would grant him a passport to go where he pleased; and the Turkish minister said to Mr. Brown, the American consul at the Porte, that they did not want schools opened in the mountains. The like refusal was made to Mr. Bliss. Perhaps all this indicates little more than that the Turkish government is in the process of substituting passports, which are new things among them, for firmans; but the Committee have deemed it proper to recommend to the brethren great caution in their movements, and have gone so far as to express some doubt as to the expediency of making a permanent establishment in the mountains until the good pleasure of the Lord is more clearly seen. Mr. and Mrs. Bliss may be expected to remain at Trebizond for the present, if not permanently. Doct. Smith will probably join one of the Nestorian missions during the present year.

It ought to be stated that our brethren were much encouraged and assisted, in their efforts to do good to the Jacobite Syrians at Mosul, by Athanatius, a Syrian Christian from the Church Missionary Society's college at Cottayam, in India, who had spent the winter of 1841–2 with the patriarch at Mardin, from whom he had received episcopal ordination. He was returning to India, but was induced to remain several months at Mosul. Our brethren found him conversant with the English language, enlightened in his views, zealous for the improvement of his people, and apparently consistent and devoted in his piety. He entered cordially into their plans, and gave them his decided co-operation. The Syrian bishop was at Bombay in April last on his way down the coast, and our brethren there formed a favorable opinion of his intelligence and piety.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries;* Mrs. Hume.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

Mrs. Allen died at Bombay on the 5th of June, 1842. She was sister to Mr. Graves, and went to India with him and Mrs. Graves, on their return to India in 1834, and was 'faithful unto death.' The Committee have been under the painful necessity of voting the recall of Mr. Webster. He arrived in this country with his family in August of last year, and was dismissed in the following November.

The printing in the Mahratta and Goojoorattee languages, in the year 1842, amounted to 1,792,000 pages. The number of schools has not been reported. A boarding school for girls contains fifteen pupils. Preaching has been continued as in former years, and a considerable number of tracts and portions of Scripture have been distributed. Mr. and Mrs. Graves find the infirmities of age increasing, and are not able to labor as in former years. Mr. Allen's time is very much occupied with the printing establishment, which does the work of both the Mahratta missions. Mr. Hume has made journeys for preaching the gospel to Alibag, Revadunda, Rohee, Panwell, Callian, Bhewndy, Bassein, Tanna, and Rutnagerry. The last named place is a hundred and seventy-five miles from Bombay, down the Concan. Mr. Hume says that the people in all the Concan and those of many villages beyond the Ghauts have much intercourse with Bombay. In his last tour he found a number of persons who had acquired a knowledge of the fundamental truths of the gospel, and who said, in answer to his inquiries, that they had learned these things in Bombay. They had been in some of the mission schools, or had heard the gospel and received books from some of the missionaries. To show the importance of Bombay as the seat of a mission, Mr. Hume adds:

"There is also here a large body of people from beyond the Ghauts, who keep up a constant intercourse with the inhabitants of the villages from whence they came. Some of them remain here for a few years, and then return to their own country. Others make Bombay their permanent home. Many of the children of these people are found in our schools. Here they learn to read and become familiar with the principal truths of Christianity. They attend our native services in the chapel on the Sabbath. They receive christian books for themselves, and not unfrequently when returning either permanently or on a visit to their villages, they come and ask for books for their friends in the interior. Thus the truth sown in Bombay is widely scattered, and we may hope that in this way much is being done to hasten on the final triumph of the gospel.

"Bombay is in reality the very heart of the Mahratta country. An impression made here is felt over the whole land. Here is the seat of power. Here is the centre of wealth and influence. Hither all eyes are directed. And it is of the highest importance that the multitudes who are constantly flocking hither from all parts of the country, should here be brought into contact with divine truth. I speak here of the importance of Bombay in a missionary point of view, on account of its connection with the *Mahratta* country—and not of its connection with other countries, which is also an important consideration."

Five native converts were received into the mission church during the period embraced in this report. Four of these admissions were in January last, and they occasioned considerable excitement in the vicinity. Two of the boys' schools suffered, and the most promising of the schools for girls was entirely broken up. One of the converts was a young man named Casseba, and of him Mr. Hume writes as follows:

"He belongs to the family of the *partel* or head man of his native village. His brother is partel at the present time. He was once in the army; but he was soon discharged, having had his leg broken accidentally. He receives a pension from the government sufficient to support him comfortably. For some time past he has taught a school in Bombay on his own account. It is nearly three months since he asked to be baptized; and since then he has come to us almost daily for instruction. His school was broken up when it was understood that he was about to become a Christian. He has suffered much persecution, and since his baptism he has been obliged to take refuge with us. By embracing Christianity he gains nothing but persecution."

Mr. Hume says, "the Israelites in this region are an interesting people. We are often encouraged by their willingness to hear and converse on religious subjects. They are all anxious to procure the Old Testament, and the New Testament also in some cases. They regard the missionaries as their friends, and they often come to our houses for books and conversation. When we meet them in their villages, they generally give us a cordial reception."

The natives are now using the press in multiplying copies of their most popular works, many of which, it is said, are fitted to exert a most debasing influence. Several vile tracts have recently been published. But probably this use of the press will in the end be providentially overruled for good. The people will become accustomed to the use of printed books.

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine and Ebenezer Burgess, *Missionaries;* Amos Abbott, *Teacher;* Mrs. Ballantine, Mrs. Abbott, and Miss Cynthia Farrar. Seven native helpers.

SEROOR, 28 miles from Ahmednuggur.—Ozro French, *Missionary*, and Mrs. French. One native helper.

In this country.—Sendol B. Munger, *Missionary*, and Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 8 native helpers;—total, 18.)

The Board is aware that this mission has been growing in interest for a year or two past. In the Report of last year, the Committee stated that the people of the mahar caste were disposed to religious inquiry above any other of the Hindoo classes of society in Western India. The mahars are thought to be the original inhabitants of the country, and the same class of people with those among whom the late Mr. Rhenius had so much success in Southern India. They form a large and intelligent caste. According to the Hindoo system, they are outcasts, but still they look down upon gradations of society below them. They adhere to the rules of caste with much less tenacity than the higher classes. The mahars form a part of the official corps of every village. They keep the gates, act as guides to travellers or provide them with accommodations, convey burdens from one village to the next, and carry letters on public business. They form also a kind of village police, guarding persons and property against the attacks of robbers. For their services they receive a certain portion of the produce of every estate belonging to their village, and have various perquisites. Having thus a somewhat extensive intercourse with men, they are much in advance of the koorabees or cultivators, in general intelligence; and though inferior to the brahmins, they are free from the bigotry which characterizes that large and powerful body. In conversing with a crowd of them, the missionary meets with none of that wrangling and angry disputation, which he so commonly does when he addresses a company of brahmins; but rather with a desire to know the truth, and a willingness to acknowledge what is reasonable and true. This pleasing characteristic was remarkably developed in the early part of the present year. For several months, indeed, the missionaries had noticed a growing interest in the christian religion, particularly in the direction north of Ahmednuggur. The native assistants, on returning from their tours in that direction, had reported that the people were awaking to a more earnest inquiry into the truth of the things they had heard, and that many were anxious to receive farther instruction. For this purpose they were intending

to join the annual pilgrimages, hoping to meet the missionaries, and learn from their own lips the nature of the christian religion. At one of these places named Kolhar, about thirty-five miles from Ahmednuggur, it was expected that a great multitude would come together on the 15th of January ; and to this place Messrs. Ballantine and Abbott resolved to go. To Pudhegaum, another of the places they had been requested to visit, they sent several of their native assistants, not being able to be present at both places. Twelve miles from Ahmednuggur Mr. Ballantine spent an evening in conversation with a young man who desired admission to the church, and with a number of villagers who came to his tent to propose various inquiries which they wished to have answered. The interview was closed with prayer at their own request. No sooner had the brethren arrived at Kolhar, than two mahars, who had frequently heard the gospel at Ahmednuggur, begged them to go down to the quarter where the mahars of their place resided. They went, taking with them their native brethren, and preached to many attentive hearers on the necessity of a sinless Redeemer, such as is found alone in the Lord Jesus ; nor did they leave till they had joined in prayer at the earnest request of several of those present. The brethren afterwards had reason to believe that they had not labored in vain. The next day they were surrounded by crowds. The brethren and their native assistants spoke by turns, while most of their hearers listened with attention. In the evening, though almost worn out with conversation, they had prayers in the open verandah of the travellers' bungalow. A number of strangers were present, chiefly mahars, many of whom had come to the pilgrimage chiefly for the purpose of seeing them. They read and expounded the Scriptures, answered inquiries, and prayed, and during all the exercises were listened to with respectful attention. Two brahmins called upon them, and after giving earnest attention to their exposition of the gospel, requested Mr. Abbott, who was soon to pass through their village, to give them farther instruction at their own residences. The evening being beautiful, Mr. Ballantine walked forth among the groups of people, which were scattered over the plain. He soon found an opportunity to deliver his message.

" I adverted to the character of the Hindoo religion, and of this pilgrimage in particular, comparing with it the doctrines of Christianity, and showed the necessity of a new heart in order to enter heaven and dwell with a holy God. The people listened very attentively. I perceived that I should soon be engaged with a larger crowd than we had yet had, and were I disposed I might preach to them all night, but I felt that I needed rest. Leaving them I went towards my tent, but was followed by quite a number who seemed desirous of conversing with me farther, and I stopped again ; and after addressing them on the same subject as before, I at length retired. It was near midnight when I lay down to rest. Such a day as

this I had never before spent in India; and the excitement of the day, and the noise which was kept up during the night, long prevented sleep. There were doubtless great numbers there who did not close their eyes. Some of our native Christians told us that they were awake the whole night, talking with their friends and acquaintances, and telling them about the christian religion."

On the third day a novel opportunity of preaching the gospel presented itself. At most of the great pilgrimages, on the morning after the ceremonies of hook-swinging, etc., had been performed, the principal gooroos, or religious teachers, assemble the people in large circles about them in some public place, when their disciples, one after another, sing a series of verses exhibiting the prominent points of instruction set forth by their teachers. Musical instruments are used to add interest to the song, and keep up the attention. When a sentiment is advanced which any one thinks objectionable, a question is raised concerning it, and often considerable discussion ensues. Mr. Ballantine says:

"Bhagoo, our native assistant, was formerly one of these singers, the head of a band; and he says that his great anxiety at such times was to avoid being stumbled with questions, and his great ambition was to stumble others. Ever since he has become a Christian, he has felt a great desire to meet these singers at the pilgrimages, and press them with questions in regard to the Hindoo religion, showing that it cannot be maintained in the face of Christianity. He now feels that with the assistance of divine knowledge found in the word of God, he need not fear to meet any one in the arena of religious discussion."

As these public discussions are very numerous, they may be rendered exceedingly serviceable to the missionary. Those who engage in them are almost invariably mahars. Sometimes, however, persons from the higher castes enter this arena of dispute. At that very place, a year before, a brahmin was greatly mortified at his inability to answer a question proposed by a native Christian, and declared he would not sing again till he became better acquainted with the doctrines of Christianity. He subsequently went to Ahmednuggur to confer with the missionaries.

The nature of the public discussion, in which the missionaries took part on this occasion, is described by Mr. Ballantine in his journal published in the Missionary Herald for July, to which the Board is referred. It will be seen that among the various Hindoo sects, there are some which go far towards rejecting idolatry and embracing a system of deism; not however a deism that has shut out the light of revelation, but which approaches it from the side of total darkness.

Mr. Ballantine, on his return, first came to Bellapoor, a large town eight miles from Kolhar. Here he found a young mahar, who had obtained some knowledge of Christianity, and had a

strong desire for more. He conducted the missionary to the quarter of the town where the mahars resided. The account of what followed is too interesting to be abridged.

"On my reaching the mahar wada," says Mr. B., "a crowd of men, women, and children collected around me. Among them was the wife of the young man who had become interested in Christianity. They listened for an hour to my remarks on the subject of religion with good attention. It is not often that we have such opportunities of talking to the people as I then enjoyed; and I felt a deep interest in unfolding to them the way of salvation, and in answering their inquiries. When I left Bellapoor, I was accompanied for a mile or two by the young man mentioned above. He said that he was very desirous of coming to Ahmednuggur, and living near us, that he might enjoy the privileges of religious instruction. I told him that we should be glad to have him come, but that it would be difficult for him to find employment with any of us. He said he would get employment where he could, but he was very anxious to learn more of the truth. As he walked along by my side, I endeavored to explain to him the great truths of the gospel, and I was pleased to see his interest in them, and also his intelligence."

Passing on from Bellapoor, Mr. Ballantine overtook a man who made himself known as uncle to a native Christian residing at Bhokar, the next considerable town. He professed his belief in Jesus Christ, and mentioned the names of others who were favorable to Christianity. At Wadaley, a small village just off the road, Mr. B. had a pleasant interview with two individuals who desired admission to the church; and afterwards he unfolded the plan of salvation to others who assembled to hear him. At Bhokar, he was welcomed by Bhuka, the native Christian just referred to, and by quite a number of his friends, who were interested in religion, or at least favorable to Christianity; and no sooner had the people taken their evening meal, than the tent of the missionary was filled to overflowing. After preaching, the company remained for conversation, and did not disperse till eleven o'clock. Next morning all who were anxious to learn more about Christianity assembled again, with others from neighboring villages. Many professed their willingness to embrace the christian religion. Mr. Ballantine will now continue his narrative.

"I left Bhokar about ten, A. M., after a most interesting conference with those who, like babes, seemed to desire the sincere milk of the Word. Several of them walked along with me a mile, still conversing about the truths of religion, when I mounted my horse, and rode to the next village, which is about two miles distant from Bhokar. Bhuka, the Christian, together with two of his relatives, who resided here, and who also desired to be admitted to the church, still attended me. The name of this village is Khokar. Having come with me some distance this side of Khokar, I sent them back, urging them to stand fast in the faith, and to do nothing inconsistent with their professed regard to the gospel of Christ. About three miles farther on, I came to another village, and calling for the village mahar to show me the road to the next village, I found that he was an intelligent

disciple of the gooroo, whom I have already mentioned as interested in Christianity. The young man had learned that I was intending to pass through this place, and was anxious to see me. He walked along by my side some distance, while I explained to him the principal truths of Christianity. He gave close attention to what I said, and told me he had heard that his gooroo was convinced of the truth of the christian religion, and if he should become a Christian, he himself would follow the example. I told him that every one must decide this matter for himself; that every one would be judged according to his own works; that no earthly gooroo could bear his sins; and that Jesus, the sinless gooroo, was the only Redeemer on whom we could depend for salvation. I left the young man, feeling a deep interest in him."

At other villages Mr. Ballantine found individuals in the same interesting state of mind, whom he took great delight in directing to the Lamb of God who alone can take away sin. He reached Ahmednuggur on the 20th of January. Mr. Abbot returned by a different route; his journal has not yet been received.

About this time Mr. French had much interest in preaching the gospel to a congregation of mahars at Kanjungow, about forty miles easterly from Ahmednuggur on the road to Poonah.

At Ahmednuggur there are two public exercises on the Sabbath, conducted by Mr. Ballantine and Mr. Burgess alternately. The average number present is about two hundred. The congregation at Seroor averages about fifty. About one hundred villages have been visited by the missionaries and their assistants, in very many of which the gospel has been formally and publicly preached, and in all there has been more or less of religious conversation, and books and tracts have been distributed. It is found, however, that not more than one in fifty of the people are able to read.

The native assistants are A. F. Fonceca, Narayan, Haripunt, Dajeeba, Ramkrishna, Marootee, and from among the mahars Bhagoo and Kondoo. Dajeeba is at Seroor. These helpers frequently make tours among the villages, sometimes alone, sometimes in company with Mr. Wilkinson, the assistant teacher in the seminary, and sometimes in company with a member of the mission. The pilgrimages are generally in the hot season, when nothing can be done in the way of agriculture. Then it is difficult for the missionaries to travel on account of the heat, but their native assistants can do it without exposure.

Native Church.—The year 1842 was characterized by a greater degree of religious inquiry, and by a larger accession to the church, than any previous year. Seventeen natives were received into the church at Ahmednuggur during that time. One individual had been in the service of a *bheel*—a robber and murderer by profession. He had been guilty of both these crimes, at the command of his cruel master. The number of church mem-

bers was more than doubled in 1842. The last day of the year was observed by the missionaries and their native brethren and sisters, as a day of thanksgiving and praise in view of the goodness of God. On this occasion, the missionaries and their families and the families of the native converts dined together, to show that they all felt as one family, and that there was no distinction of caste among them. On the 19th of March last, two other natives were admitted to the church. The number of members is thirty-three. At Seroor there are three members. One of the members received was Ramkrishna, a brahmin, now numbered among the helpers of the mission. His brother has since declared himself a Christian. In six christian families at Ahmednuggur, not an adult now remains unconnected with the church.

The missionary cause, and that of christian education in particular, suffered a great loss on the 24th of June, 1842, by the death of Mrs. Burgess, who was suddenly cut down by the cholera. It was a lovely plant that was thus laid low in the dust. She evinced the same pious and happy spirit in her dying hour, that had so long adorned her life.

More funds and laborers are greatly needed in this mission. There is a glorious work to be done there, if the churches will but prayerfully take strong hold of it. Writing at the commencement of the present year, the brethren say :

"The conversion of a few Christians in the villages seems to be producing the results we might naturally expect. The knowledge of truth, and to some extent the love of it, seem to be spreading from one to another, and like leaven bids fair to leaven the whole lump. The knowledge of the fact that Jesus Christ is the only Savior of man, and that no system whatever exhibits a sinless Redeemer and Surety like him, is fast gaining ground. As this glorious truth, that Jesus Christ came into the world to save sinners, becomes more and more known, we feel that we have more and more reason to hope in the extension of true religion. Many will believe this truth who will be unwilling to cast themselves upon this Savior; but some will be found here and there, men of good and honest hearts, in whom the seed sown will spring up and bear fruit, some thirty, some sixty, and some an hundred fold."

MADRAS MISSION.

ROYAPOORUM, a northern suburb of Madras.—Samuel Hutchings and Ferdinand D. W. Ward, *Missionaries;* Mrs. Hutchings and Mrs. Ward.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—One native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

The Madras, Madura and Ceylon missions are all to a people alike in religion, language, manners, and customs. It has never

yet entered into the plans of the Committee, however, to enlarge the Madras mission any further than should enable it to accomplish the object for which it was instituted, which was to do the principal part of the printing necessary in the Tamil missions. Being the chief resort of commerce and the seat of government for that part of India, it is supposed that a large printing establishment can be sustained there with the least charge upon the funds contributed by the christian community, and with the least demand on the time and strength of the missionaries. There is no printing press within the bounds of the Madura mission, and that in Jaffna may perhaps bear to be somewhat reduced.

It was mentioned in the last Report that Mr. Hutchings had removed temporarily from Ceylon to Madras, partly for the purpose of carrying a Tamil and English dictionary through the press. Lack of funds has obliged the Committee to direct the postponement of that work. It was begun and partly prepared by the late Mr. Knight, of the Church Missionary Society, but with native help furnished by the American mission in Jaffna. Mr. Hutchings was to finish it, and superintend its progress through the press, and it was proposed to give it the royal octavo form, in which it would make about twelve hundred pages. It were to be wished that the government of India would assume the responsibility of a work of this kind. The English and Tamil dictionary is in the common octavo form, is partly through the press, and will contain about eight hundred pages. It will be a valuable aid to missionaries in acquiring the Tamil language. The cost of the printing will in no long time be reimbursed by the sale. The Tamil Dictionary was printed and published by the Jaffna Book Society. It contains seven hundred and forty pages, and was the result, in great measure, of the labor bestowed by Mr. Knight and others on the Tamil and English dictionary. Its value is best understood in the schools. It is the first purely Tamil dictionary in alphabetical order. Whatever difference of opinion may exist as to the desirableness of missionaries devoting time and labor to works of this nature, all will confess that such works do much to render the language a ready and powerful instrument in diffusing a knowledge of the blessed gospel of Jesus. Great deference is also due to the judgment of missionaries who have been long on the ground, who must best know how much the usefulness of the preacher depends on his idiomatic acquaintance with the language of the people.

Of the amount of printing executed at the mission press, during the year, no full report has been received.

Schools.—At the commencement of the present year there were 13 free schools, containing 550 pupils, but some of these

schools have since been dismissed for want of funds. There was also a boarding school of six girls and an English day school of 45 boys at Chintadrepettah, and a day school of 15 girls at Royapoorum; making the whole number of pupils 616.

CHURCH.—The mission church contains 35 members. The admissions were seven; all adults. Mr. Winslow writes as follows under date of December 24th:

"I have never known the native community of Madras so full of the spirit of inquiry on the subject of Christianity. In many instances it is only for the purpose of opposing; still it is encouraging. The demand for books is very great. After service at Chintadrepettah on Sundays, both morning and evening, large numbers apply for portions of Scripture and tracts. Our little tract volumes, and the Diglott catechism go admirably. There is a great call for preaching. On every side the harvest seems ripening, but the laborers are few. I have never felt so much as of late, that our mission must be enlarged. There are nearly 600,000 heathens and Mohammedans in Madras alone—including the suburbs—open to receive instruction, and yet perishing for lack of knowledge. When will the church of Christ feel its obligations, and understand its privileges?"

At one time meetings were held by natives for the purpose of ridiculing missions and the gospel of Christ, and of blaspheming the God of the Bible. The whole English press, however, declared against this outbreak of hostility, and the leaders of it drew back.

Mr. Ward removed from Madura to Madras at the beginning of the year, with the concurrence of the two missions. Doct. Scudder is still in this country, usefully employed in promoting the growth of the missionary spirit, especially among the youth, and, the Committee hope, with gradually improving health.

MADURA MISSION.

DINDIGUL.—John J. Lawrence and Nathaniel M. Crane, *Missionaries;* Mrs. Lawrence and Mrs. Crane.—Eleven native helpers.

MADURA FORT.—Robert O. Dwight, *Missionary;* Mrs. Dwight and Mrs. Steele.—Seven native helpers.

MADURA, east station.—Francis Asbury, *Native Preacher*, and four native helpers.

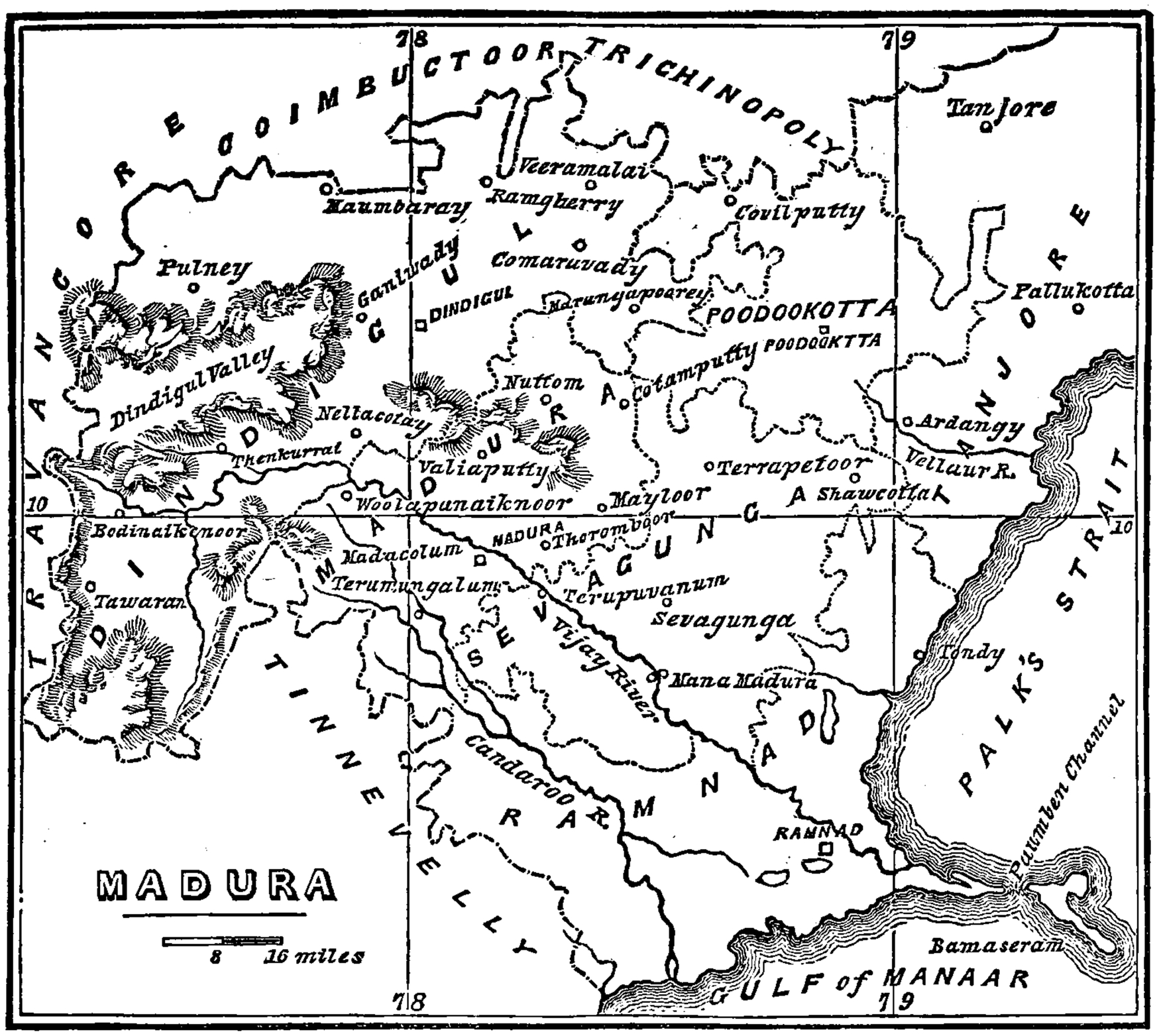
TERUMUNGALUM.—William Tracy, *Missionary*, and Mrs. Tracy.—Five native helpers.

TERUPUVANUM.—Clarendon F. Muzzy, *Missionary*, and Mrs. Muzzy.—Five native helpers.

SEVAGUNGA.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

(6 stations; 6 missionaries, 7 female assistant missionaries, 1 native preacher, and 35 native helpers;—total, 49.

The map on the opposite page gives the relative position of the several stations. These are enumerated above in their geographical order, beginning at the north.



The removal of Mr. Ward to Madras has been already mentioned. Doct. Steele, after having long been under the influence of a pulmonary consumption, died on the 6th of October. He was a respected and valued member of the mission. One of his associates says, that, after five years acquaintance with him, he did not recollect a word or an action which he could wish different. The mission asks earnestly for another physician.

The condition, circumstances, and relations of this mission, were so fully reported last year, that the Committee will now do little more than give the statistics for the year. These however are complete only in the departments of education and native assistants. The number of church members reported at the stations of Dindigul, Terupuvanum, and Sevagunga, is greater than the whole number in the mission the year before. There was also more than thirty candidates for admission. The number of stated hearers on the Sabbath exceeded a thousand. Pains are taken, at the several stations, to instruct the native helpers, the schoolmasters, and the church members, and the gospel is preached in the schools. Books have been distributed as usual,

but the number of copies is not reported. The Dindigul Evangelical Society, composed of the church members and a score of others from among the school-teachers etc., contributed about fifty dollars for the support of free schools. A catechist has been stationed at Chinupponakimoor, a village seventy-five miles south of Dindigul, where a principal man has long given evidence of piety, and thirteen families, including sixty or seventy persons, have requested to be under the care of the mission.

EDUCATION.—The following table gives a summary view of the boarding and free schools:

STATIONS.	Seminary.	Pupils.	Boarding schools.	Males.	Females.	Free schools.	Number in the Free schools.	Whole number of Pupils.
DINDIGUL,			2	37	17	21	600	654
MADURA FORT,						27	1,548	1,548
MADURA EAST,			1		18	11	475	493
TERUMUNGALUM,			1	23		12	432	455
TERUPUVANUM,	1	34	1	37		15	500	571
SEVAGUNGA,			1	34		9	280	314
Total,	1	34	6	131	35	95	3,835	4,035

The boarding scholars are 200; the free scholars 3,835; in all, 4,035. Three or four select schools are numbered among the free schools, which are made up of more forward pupils, and enjoy a special superintendence. One at the east station in Madura has 125 pupils, about one half of whom are brahmins. Another at the fort station has an average attendance of 60, and the teacher of this, who is one of the native helpers, instructs the monitors of the other schools, who are assembled daily for the purpose. Another for girls, at Terupuvanum, is taught by a member of the church, and superintended by Mrs. Muzzy. Another, also for girls, at Sevagunga, is under the care of Mrs. Cherry.

The seminary was opened at Terumungalum, September 1, 1842, with 34 pupils brought together from the several station boarding schools, and ten of these are members of the church. The institution is to remain there only until suitable buildings can be erected for it at Madura. The site contemplated is about a mile from the city, on the opposite side of the river. The Committee regret to say that, though urgently solicited by the mission, and that for many months past, they have not yet been able to

make the necessary appropriation for the erection of the buildings. The sum requested for the purpose is 2,500 dollars. How many persons are there, who would rejoice to appropriate 5,000 dollars towards getting this most important institution into full operation, were their attention to be once fully directed to the subject.

No small solicitude was felt by parents, when it was first proposed to remove their children from their native villages to the seminary, and there was considerable misapprehension and excitement. But Mr. Crane says:

"The stir made in consequence of the removal of the boys to the seminary has brought to light increased evidence that truth is shaking the foundations of error and weakening the confidence of the people in the stability of their religious, rather I should say, idolatrous system. On discussing among themselves the merits of our enlarged plans, and the motives by which we profess to be actuated, there seemed to be a very prevalent feeling, and it was openly expressed, that our religion is true and must eventually prevail. Indeed it is a common talk among the people, both heathen and Mohammedan, that Christianity is destined ere long to become the prevailing religion. The Lord hasten that blessed time and take to himself all the praise."

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*, and Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Benjamin C. Meigs, Edward Cope, and Robert Wyman, *Missionaries;* Nathan Ward, *Physician;* Mrs. Cope, Mrs. Wyman and Mrs. Ward.—Seth Payson, *Native Preacher*, and twelve native helpers, including the teachers in the seminary.

OODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Spaulding, and Miss Eliza Agnew, *Teacher.* Nathaniel Niles, *Native Preacher*, and five native helpers.

MANEPY.—John C. Smith, *Missionary;* Eastman S. Minor, *Printer*, and Mrs. Minor.—Four native helpers.

PANDITERIPO.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Three native helpers.

VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Six native helpers.

CHAVACHERY.—Samuel G. Whittelsey, *Missionary*, and Mrs. Whittelsey.

OUT STATIONS—at Caradive, Moolai, Valany, Valverty, and Achuvaly.

In this country.—Henry R. Hoisington, *Missionary*, and Mrs. Hoisington.

(7 stations and 5 out stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 2 native preachers, and 38 native helpers;—total, 63.)

Missions to pagan nations are more simple in their operation than those to the oriental churches, and so they commonly are in their relations to the civil government; and in India they are less subject to disturbing influences. But we must not hence infer that they do more good at the same expense, on the whole,

or are more eligible for those denominations of protestant Christians whose ecclesiastical organization is entirely simple. The opinion so commonly entertained, that those protestant churches, which most nearly resemble the oriental churches in the forms of government and modes of worship, are, for that reason, best adapted for working out a spiritual reformation among the degenerate churches of the east, is far from being warranted by experience or fact. But the easiest missions to conduct steadily along to a successful issue, with the ordinary measure of the divine blessing, are those to a purely heathen people. In the missions to such a country as India, however, (except when we have the happiness of recording the triumphs of grace,) there will often not be much of incident or exciting narrative to occupy the pages of a report.

The members of the Ceylon mission have been laborious and faithful as heretofore, their preaching and schools have had the usual attendance, their churches have had some enlargement, and they continue to preserve the same unity of feeling, the same harmonious co-operation one with another, and the same high spiritual aims, as from the beginning. But there was no considerable outpouring of the Spirit during the year 1842, and of course no very marked revival of religion. The seven churches numbered 358 members at the end of the year, which is 23 more than was reported the last year. The admissions were in fact 27, and three were excommunicated. Fifteen members of the female seminary at Oodooville were subsequently admitted. The average attendance on the regular preaching of the Sabbath, at twenty-four places of worship, exceeded 2,000. The number of places for stated preaching, was more than twice that of the former year. The teachers in the schools, excepting those of the seminary, are not numbered with the thirty-eight native helpers mentioned above; but not less than thirty-two of the schoolmasters are church members, and were educated in the seminary at Batticotta. The following remarks, quoted from one of the letters of the mission, relate to the government of these churches:

> "Our church order is rather designed as a school to train up the church members for future action, than as a system fixed and perfected for the present. We retain in our own hands a check on the church members in their exercise of discipline. In practice we make it a rule never to act, unless we can carry the consciences of our church members along with us, and perhaps it may be said that invariably this has been the case. Probably since the commencement of our operations there has not been a single instance of an individual being received to communion, or suspended from it, or excommunicated, without the concurrence of a very large majority of the church members."

Mr. Poor has succeeded in getting congregations of from twelve to thirty adult native females, by means of the female pupils connected with the free schools in his parish, of whom there is a large number. They are generally mothers of the children, and assemble in the village school bungalows.

A summary of the department of education, as it was at the close of the year 1842, will be thrown into the tabular form.

STATIONS.	Seminary.	Pupils	Female boarding schools.	Pupils.	English school for boys.	Pupils.	Free schools.	Males.	Females.	Whole number under instruction.
Tillipally, . .					1	30	29	951	590	1,571
Batticotta, . .	1	184			1	64	11	526	21	795
Oodooville, . .			1	100	1	45	9	100	224	469
Manepy, . . .					2	120	12	263	189	572
Panditeripo, . .					1	80	2	30	60	170
Chavachery, . .					1	34	4	74	25	133
Varany, . . .			1	20			9	185	92	297
Total, . .	1	184	2	120	7	373	76	2,129	1,201	4,007

Mr. Poor says that the children in the free schools in his parish are, to a great extent, brothers and sisters, or near relations. Having stated this fact, and adverted to the large number of females in the schools, he remarks:

"It seems impossible that in this way the families of the next generation should not be greatly modified and improved. In our efforts to bring female children under instruction, the influence of fathers, who were educated in our native free schools in the early stages of the mission, is very serviceable. These fathers are comparatively free from prejudice against Christianity; and they have a vague impression that it is well for their children to become acquainted with it. But the whole course of procedure with the girls, especially in connection with the system of small rewards, is calculated to produce a much deeper and more favorable impression upon their minds, than was made in the case of the boys of the last generation. Judging therefore from what has been already accomplished by christian instruction in mission schools, we are warranted in the anticipation of far greater results in proportion as female education is extended."

The accession to the church of fifteen members of the female boarding school at Oodooville, has already been mentioned. This was in March last.

The regulation restricting the advantages of the seminary at Batticotta to those who furnish their own clothing, and give satisfactory security for the payment of their board in yearly instalments after the completion of their seminary course, is going into quiet operation. Two classes have been admitted on these terms.

For the encouragement of native youth who are disposed to pay for their education, the Ceylon government school commission made a donation of fifty pounds, to cover one half the expense of providing the first of these classes with a complete set of text books. There are six classes in the seminary, besides a theological class of fourteen scholars. Mr. Hoisington, the principal of the seminary, is still in this country. In January Mr. Wyman was associated with Messrs. Cope and Ward in the instruction of the institution, as professor of sacred literature and biblical interpretation. At that time there were two native tutors, four native teachers, an assistant teacher, and one writer. Henry Martyn, one of the tutors, and also a native preacher, has since given up his employment in the mission, and gone into the service of the government. In November fifteen young men belonging to the seminary were admitted to the church, after having been on trial many months.

The *printing* during the year 1842, was as follows, viz :

Volumes,	31,500
Tracts,	240,000
Pages of Scripture,	3,826,000
Pages of Tracts,	4,240,000
Whole number of pages,	10,362,600

The whole number of pages printed at this establishment from the beginning, is therefore 106,249,758. An edition of the Tamil New Testament is in progress. A small paper published monthly in Tamil, called the "Morning Star," has about seven hundred subscribers, and is thought to be doing much to excite a taste for reading and inquiry. Its columns are open to communications from the native Christians and from heathens.

Mr. Meigs, on returning to Jaffna, very naturally took occasion to describe to the people, for their benefit, some of the things he had seen during his absence. He says :

"They were greatly interested by my account of the modern mode of travelling by steamboats and railroads, and of the great numbers that are thus rapidly transported from one part of the country to another. When I told them that there were 500 passengers on board the cars from New York to Philadelphia, at the time of the meeting of the Board in 1841, all drawn by one iron horse, they could scarcely credit the account. Yet having long known me to be a man of truth, they said they must believe the account which I gave them.

"I gave them also some account of the manufacture of sundry articles in our country, which greatly astonished them, especially that, in a country where labor is so dear, articles of such an excellent quality can be afforded at so cheap a rate. In this country labor is from three to twelve cents a day, and yet most articles are cheaper in America than they are here, owing to the skill and superior machinery in the former. This people are becoming more and more sensible of this every day, and are consequently more willing to be taught than formerly.

"A little circumstance that occurred will illustrate this remark. Some years ago I took very great pains to teach the blacksmiths to put the iron upon carriage wheels by heating it, as is the practice among civilized nations. By great effort I succeeded in getting one wheel prepared in that way. But that was the only one, so obstinately were they determined to do every thing as their fathers had done before them. Lately, since the government has made macadamized roads through many parts of this district, the people have found the benefit of conveying their produce on carts, instead of carrying it all on their heads, as formerly. They have now learned to prepare their wheels as we do, and no one thinks of preparing them in any other way. When I arrived in Jaffna, twenty-six years ago, there were only five bullock carts in the whole district. Now there are more than 500, and about 100 in this parish. The temporal condition of the people has also greatly improved, during that period, in many other ways. They have more learning, more wealth, more enterprise, and fewer taxes. The land is here owned by the people, in fee simple, and they have every encouragement to cultivate it. The land is divided into small farms, and there are very few great landholders. Hence the island is rapidly improving in many respects. The population of this small district is 220,000: of the whole northern province, about 300,000; and of the whole island 1,368,838. This is a very small population for so rich and fertile an island. The greatest part of it is still a wilderness. It is capable of sustaining many millions. The population will undoubtedly rapidly increase under a good government."

MISSION TO SIAM.

BANGKOK, (the seat of government,) TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, and Lyman B. Peet, *Missionaries;* Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway, Mrs. Peet, Mrs. French, and Miss Mary E. Pierce, *Teacher.*

(2 stations; 6 missionaries—one a physician, and 7 female assistant missionaries;—total, 13.)

Although the Chinese population is very large at Bangkok, it has become a question, especially since the opening of the principal ports in China to the missionaries of the cross, whether the funds that are expended on the Chinese, ought not all to be expended, for the present, in China itself. This question, which would involve a change in the internal structure of this mission, is still under consideration. The Chinese who emigrate from their native land, are generally from the poorest class, and, owing to the ignorance and poverty of their parents, have received but little iustruction from teachers and books. Chinese females are not allowed to emigrate, and hence the men marry, if they marry at all, the females of the countries to which they resort. The Chinese at Bangkok, however, are more accessible than the Siamese. Among the latter no very marked progress has yet been made in gathering schools, while among the Chinese there is no obstacle to collecting pupils. The Chinese boarding school has twelve boys, who are making good proficiency. Were there funds to increase the number of pupils to twenty-five or thirty,

and were the boarding school surrounded by a number of day schools, it is thought that a flourishing congregation of Chinese might be collected for preaching.

As it is, the Chinese congregation averages about twenty, and the number promises to increase. It is made up of the boarding scholars and teachers, and some of their relatives, friends, and acquaintances. The Siamese congregation at the station, consisting of about thirty on the average, is made up almost exclusively of persons employed by the mission or mission families, and there are no decided indications of an increase of the number. It is not fear that keeps the people away, but, as the missionaries think, disinclination to hear the word of God. At the house where tracts are distributed three times a week, there is also preaching to such as can be persuaded to listen. The number of hearers varies from five or six to thirty or forty. Thus, and by means of the printed page, more or less knowledge of the way of salvation through the Lord Jesus is imparted to persons from all parts of the great metropolis, and from places near and remote. The distribution of books and tracts, however, is by no means confined to one place. On this subject the missionaries speak as follows, in their report forwarded at the commencement of the present year.

"Siam affords a very interesting field for such labors. Readers are to be met with among the Burmese, Peguans, Siamese, and Chinese, who are not only glad to obtain a book, but who will, in many cases, listen to the explanations of the distributer respecting its contents. By means of our facilities for distribution in the city and its suburbs, and in the surrounding country, we are enabled to put our books into wide circulation. Boats, in large numbers, and from the most populous places in the kingdom, come to Bangkok for trade; and generally the individuals belonging to them are glad to obtain our books. Much pains has been taken the past year to furnish each boat of this description with a portion of the Bible and tracts to read and carry home to their friends; and we hope that some good will result from these labors. In presenting books to the people, conversation has been had with them, where it was practicable. But in many places, especially where the population is dense, the distributer's voice is drowned by the clamors of the multitude—each being eager to obtain a book. We deem it of very great importance that much more oral instruction should be given in connection with these efforts, than has been expended the past year. It is true the difficulties to be encountered are great; and they are such as the missionary will be obliged to contend with for many years to come, if he attempts to preach by the way side. Nevertheless, he should preach in despite of the obstacles he meets with, and never give over proclaiming salvation by a crucified and risen Savior."

The war with Cochin-China continues, and is doubtless unfavorable. There has also been some misunderstanding between the Siamese and English, which created a panic and made the people fearful of having intercourse with missionaries, whose dress, language, religion and manners, might lead them to be con-

founded by the government with the English, in case of war. While this feeling continued, few called for books, and few would receive them when offered.

Mr. French had been trained to the art of printing before he commenced his education for the ministry, and he had the care of this department. On the 14th of February, 1842, he died of a consumption, which had been developing its fatal influence upon his system far many months. He died testifying to the grace of God. Mr. Johnson then took charge of the press for seven months, till his voice was sufficiently restored for preaching, when it came under the superintendence of Doct. Bradley. Two presses have been kept in operation. Eight new tracts have been printed in Siamese, and new editions of seven others. Of the Scriptures, the Gospel of Mark has been reprinted, and the Gospel of John, the three epistles of John, the Epistle to the Colossians, and the book of Genesis, have been carried through the press. A geography of Asia has also been printed for the schools, and a small treatise on astronomy, with which a Siamese Almanac, the first of the kind ever put forth in the Siamese language, was bound up; also two elementary reading lessons. A work on midwifery, prepared by Dr. Bradley, and greatly demanded by humanity, has been printed for the benefit of the Siamese physicians. How far it may accomplish its object remains to be seen. Several works were printed in the Chinese language. The amount of printing during the year has not been reported to the Committee.

The hopes of the mission are occasionally raised by persons calling upon them as inquirers, but generally to be disappointed. A Siamese, by the name of Mo, was admitted to the church in March of last year, but his character has not been without reproach.

The prospects of the mission are stated in the concluding paragraph to the report of the missionaries for the year 1842. It is as follows:

"Probably in no previous year since the mission was established, has so much labor been bestowed upon this people as during the past year. And although we do not see such results as we desire to see, still we are not wholly without evidence that good has been done. Much truth has, in various ways, been communicated; and we doubt not that the plan of salvation is now better understood than it was a year ago. We see nothing to discourage us in our work, except the difficulties that are always to be met with in laboring for the salvation of idolaters. Hitherto hath the Lord helped us, and blessed be his name. All the facilities which we could reasonably expect to enjoy in the prosecution of our work under the reign of an independent, despotic power, are still held out to us. As yet no restrictions have been laid upon our labors. We are still at liberty to go where we please, and preach the gospel, and distribute the bread of life, both to wats and private houses, no man forbidding us."

MISSION TO CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., and Dyer Ball, M. D., *Missionaries;* Samuel Wells Williams, *Printer;* Mrs. Ball.

CANTON.—Peter Parker, M. D., *Missionary*, and Mrs. Parker.

AMOY.—David Abeel, D. D., *Missionary.*

In this country.—Ira Tracy, *Missionary*, and Mrs. Tracy.

(3 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

The last year will form an era in the history of the great empire of China, as also in christian missions to that people. It was not until the English army, in its third campaign, had penetrated to the very heart of the country, and had *invested* the ancient southern capital, that the emperor proposed terms of peace. A treaty was signed before Nanking on the 29th of August, 1842. It had subsequently to be sent to London, and has been ratified by the English government. Five principal ports of China are to be opened to commerce; viz. Canton, Amoy, Fuchau, Ningpo, and Shanghai. Consuls are to reside at these ports, and at these five consular stations the wives of foreigners are to reside with their husbands—a privilege not heretofore allowed at Canton. The island of Hongkong was ceded to the British nation. This island is situated on the southeastern side of the delta of the Pearl river, of which the Bogue is the principal embouchure, and is about seven miles long and five wide, and made up almost wholly of sterile hills. The mission, writing under date of January 31st, say of this place:

"The presence of the English consular authority at Hongkong, its proximity to Canton, its facilities for the prosecution of the opium trade, its conveniences for the storage of goods immediately unsaleable, its accessibility to ships bound up the coast, and lastly its being a free port upon the borders of this empire, where junks can land and obtain a cargo free of every charge—all combined seem to show clearly that it will rapidly grow to be a large entrepot. Its progress hitherto has been unparalleled. The sale of lots upon the island—then a barren islet, without a single house upon it built by a foreigner—took place in April, 1841; and the rate of the annual quit-rents was so high that Capt. Elliot proposed to the home government to sell the land at the rent bid upon it. There are now upwards of 1,600 dwelling and other houses upon the island, and new ones are constantly going up. As might be supposed, the character of the native population is inferior; most of them are laborers and mechanics, attracted by high wages, and ready to leave as soon as their employers dismiss them. The character of the Chinese, however, as a whole, is continually improving; and as soon as a tariff is promulgated by imperial order, admitting goods into the empire from Hongkong, shopmen and merchants will soon establish themselves here."

The first letter to the Committee from Hongkong, was dated September 22d, and was written by Dr. Bridgman. Messrs.

Williams and Ball hoped to effect their removal thither from Macao, before the end of March. A stone building for the accommodation of the missionaries and the press, has been erected on ground given by the government for the purpose.

Hongkong will probably become an important commercial entrepot, and it will doubtless be expedient to have a station there; and there, for the present, it will no doubt be expedient to do most of the printing. But is that the place for the seminary, and for the principal expenditure in the China mission? Shall we not be liable to have our pupils attracted from us by commerce and diplomacy, to become interpreters and agents? Will the greater degree of security compensate for the greater expense and for the peculiar temptations? And will not that very security tend to relax the courage of our future native ministry? The Chinese population of Hongkong, also, for a long time, must be composed chiefly of adventurers, assembled from various quarters, with but little of common sympathy as a community. The Committee incline at present to a bolder policy—one which draws more on faith—and would prefer native settlements where the people have long lived together, and have common sympathies growing out of long neighborhood and acquaintance, common interests, and a common dialect. We might have to work longer for results in such a place, because the social principle might at first operate more strongly and effectually against individual conversions, but in the end, with the ordinary blessing from on high, we might expect to accomplish far more; because, in the nature of things, the social principle, in a homogeneous community, after our influence has advanced to a certain point, would operate in our favor. Wherever we are, our first and leading object should be the conversion of souls, and where we are most likely to accomplish this grand object of our mission, there is our post of duty.

The Committee suppose the printing establishment to be by this time at Hongkong. The seminary will be deferred till the most proper place for it is determined, and till other things conspire to render it successful. The Chinese blocks and metallic Chinese type have been removed from Singapore. Mr. Williams thinks that the metallic type will not soon supersede the native mode of printing by means of blocks, which is a sort of stereotype on wood. The movable type is useful, however, in ephemeral publications and in Anglo-Chinese printing. Mr. Dyer's new fount of metallic Chinese type is said by Mr. Williams to be much superior to the French fount. Mr. Williams's "Easy Lessons," in Chinese, a volume of 304 pages, were completed in May, 1842; and soon after a "Chinese Vocabulary," prepared by Mr. Williams and Dr. Bridgman, was put to press. The

"Chinese Repository," a well known publication, now in its twelfth volume and edited by Dr. Bridgman, continues to be issued monthly.

Dr. Bridgman was at Canton in the spring of last year, where he went to interpret for commodore Kearney, of the United States frigate Constellation, the first American ship of war that ever visited the Bogue. The mission of the commodore was altogether pacific. Doct. Parker arrived at Canton, with Mrs. Parker, on the 5th of November last. His embarkation and gratuitous passage was mentioned in the last Report. It should then have been stated, that he was enabled, by private munificence, to visit England and France during his absence from China, where he was favored with many opportunities for calling attention to the healing art in its bearing on christian missions to the Chinese. This service he also performed in the principal cities of his own country, and found free access to the medical faculty for this purpose, and raised a considerable sum of money by their means, which is to be expended, the Committee believe, under the superintendence of the Medical Missionary Society in China. Doct. Parker was gratuitously furnished with a place of residence, as herotofore, by Mr. Olyphant, a member of this Board; and the celebrated Chinese merchant, Houqua, freely granted him the use of the building formerly occupied for the hospital. In a riotous movement of the Chinese, soon after his arrival, which resulted in the destruction of the English factory and one or two others, Doct. Parker had evidence of the friendly feelings of the people towards himself personally; but he deemed it prudent to send Mrs. Parker to a place of greater safety. However, it was soon ascertained that the residence of foreign ladies at Canton was not one of the causes of the riot, and Mrs. Parker returned. Since then the Committee have not heard that there has been any disturbance. The hospital was opened on the 21st of November. One of the former pupils of Doct. Parker appears to have had a great number of patients during his absence.

The visit of Dr. Abeel to Amoy in February, 1842, was mentioned in the last Report. He was accompanied by Doct. Boone, of the American Episcopal mission, (now temporarily in this country,) and afterwards was joined by Doct. Cumming, a self-supported missionary, also from this country. He was there at the latest date. D. Abeel says that the coast of China was unusually visited with fever the last year, which proved fatal to a large number of natives as well as foreigners. All the missionaries at Amoy suffered, and some had repeated attacks, and one, Mrs. Boone, fell a victim to the epidemic. The missionaries had not been able to obtain dwellings in Amoy; they therefore reside on a contiguous island, called Kulangsu. They are allowed free

access to the city for preaching, distributing books, and healing the sick. After the ratification of the treaty on both sides, it is presumed the difficulty in obtaining a residence in Amoy will be removed. Since his removal to that quarter, Dr. Abeel has employed himself in speaking to the people upon the great doctrines of the cross, and, with his fellow laborers there, has been much encouraged by the favor with which they have been heard. There is too much reason to fear that his health is gradually declining under the influence of a pulmonary disease. Messrs. Doty and Pohlman, of the Borneo mission, whose studies have been in the Chinese language, have had permission from the Committee to remove to China.

Mr. Williams has availed himself of the presence of several shipwrecked Japanese sailors, to acquire some knowledge of the Japanese language. As a means of teaching the most important truths to these poor exiles, he has translated the book of Genesis and a part of the Gospel of Matthew into that tongue.

The Committee have been requested to make a grant of five hundred dollars to enable the mission to employ native helpers, but the state of the funds has not yet permitted this grant to be made.

The Committee close their report on this mission, by a brief reference to the four northern ports, that are providentially opening to the labors of missionaries of the cross.

The city of *Amoy* derives its name from the island on which it stands in N. latitude 24° 27′. Kulangsu, (i. e. the island of Kulang) lies on the south of Amoy, and only a few rods from the city.

The city of *Fuchau*, the capital of Fukien, stands about twelve miles from the sea, on the left bank of the river Min. It was not visited by the British forces during the late war.

The city of *Ningpo* is about twelve miles from the sea, and has walls five and a half miles in extent. It lies a few miles south of the parallel of 30° N.

The city of *Shanghai*, situated in latitude 31° 6′ N., is seven miles in a direct line from the mouth of the river at Wusung. Its wall is three and three-fourths of a mile in extent, and it has large suburbs, and many hamlets in its vicinity. In a commercial point of view, it is one of the most important cities in the empire.

INDIAN ARCHIPELAGO.

SINGAPORE MISSION.

SINGAPORE.—Alfred North, *Printer*, and Mrs. North.

(1 station; 1 printer, and 1 female assistant missionary;—total, 2.)

Mr. and Mrs. Travelli, who have been in this country for two or three years past, and returned on account of health, have requested and received a release from their connection with the Board. Mr. North is bringing this mission to a close. He is expected to join one of the other missions under the care of the Board, either in China, or India.

MISSION TO BORNEO.

PONTIANAK.—Elihu Doty, William J. Pohlman, and William H. Steele, *Missionaries*; Mrs. Doty and Mrs. Pohlman.

KARANGAN, among the Dyaks.—William Youngblood and Frederick B. Thomson, *Missionaries*; Mrs. Youngblood and Mrs. Thomson.

Absent from the mission.—Elbert Nevius, *Missionary*, and Mrs. Nevius and Miss A. C. Condit.

(2 stations; 6 missionaries, and 6 female assistant missionaries;—total, 12.)

Dr. Ferris did not return from his mission to Holland till after the last meeting of the Board. His inquiries have given a most desirable certainty to the nature of our relations to the colonial government of Netherlands India, and have demonstrated the expediency of continuing the mission in Borneo. The Board is referred to extracts from Dr. Ferris's valuable report to the Committee, appended to the last Annual Report.

Messrs. Doty and Pohlman, having devoted themselves to labors in the Chinese language, have received permission from the Committee to remove to China, in case their mission shall accord cheerfully to the measure. At the commencement of the present year, the Chinese boarding school at Pontianak had eleven pupils in the male department, and six in the female. The attendance at the Chinese service on the morning of the Sabbath, exclusive of children and teachers, was not particularly encouraging. The following extract of a letter from Messrs. Pohlman and Youngblood will explain some of the difficulties, which interfere with the efforts of the missionaries to impart a knowledge of the truth to the Chinese:

"The population is of such a floating character, that we find it difficult to secure their attention to divine things. Every Chinaman regards China as his home. There his affections centre; there are his wife and children.

His sole object in leaving his native country is money. This object being gained, he returns at once. If he marry again, the family which he has here returns with him, and amalgamates with his family there. If he die in a strange land, his friends preserve his remains with the utmost care, and at a subsequent day collect the bones and carry them in stone jars to be buried with his fathers in the land of his nativity. Of course the Chinese out of China are in an unsettled state, and such a situation is exceedingly unfavorable to their giving such attention to the gospel as to secure for it a strong hold upon them. This we find to be the case here; and more especially as this population is not only ever changing, but is proverbial for being composed of the lowest class of Chinese. In going through the kampong at almost any time, while a portion of the population are intent on buying, selling, and getting gain, the others are just as intent on gambling, opium-smoking, and other kindred vices."

Mr. Doty's health was considerably impaired, and a removal to China may be of use to him in that respect. Mr. Nevius was on the Neilgherry Hills with his family as late as May last. He had become interested in labors for the spiritual good of the Burghers, some twenty thousand in number, occupying the sheltered valleys and lower knolls among the mountain peaks, and requested permission to commence a permanent mission among that people. The Committee, however, did not think it wise to commence a new mission in that quarter, and Mr. Nevius has been instructed to return home by the most direct and economical route. Mr. Steele arrived at Batavia, Sept. 16th, and, ere this time, it may be presumed, has received permission to join his brethren in Borneo.

In July of last year, the Malay boarding school, under the care of Mr. Youngblood, had seven boys, three of whom had become familiar with the Arabic and Roman characters, and were attending to English. Their progress in reading, arithmetic, and other branches was, on the whole, encouraging. The Malay congregation on the Sabbath comprised about twenty persons. The Malays are all Mohammedans.

A hindrance peculiar to this mission, and not very creditable to the ecclesiastical authorities in Holland, considering that our missionaries in Borneo are well accredited ministers from a branch of the Dutch church, is thus described:

"Another source of embarrassment is the distinction which is made in reference to us, by which we are regarded merely as zendelings, or licensed missionaries, and not also predikants, or regularly ordained ministers. This unfounded distinction arises from the views entertained of our office in Holland, in consequence of which we are regarded as holding an inferior rank, and not as ministers of the gospel in full standing. The difference in their opinion is as great as that between a minister and a schoolmaster in our country. We can perform no official act whatever. But our hope is that all these difficulties will hereafter be obviated."

The Missionary Herald for March and April contains a highly interesting journal of a tour performed among the Dyaks in April and May of last year. A part of this tour was by Messrs. Youngblood and Thomson in company, and the residue by Mr. Thomson alone. Its object was to ascertain the feasibility and desirableness of establishing missionary stations among the Dyak population in the interior. The results of their observation are thus stated by Mr. Thomson :

"1. We are fully satisfied that there is nothing to prevent us from settling, with our families, immediately in the midst of these interesting people, and teaching them without reserve the principles of the doctrine of Christ. They are mild, inoffensive, and docile in their dispositions. In our opinion there would be no more danger from them, in ordinary times, than from the most civilized people in the world. They almost universally expressed the utmost willingness, if not the strongest desire, to receive teachers ; and some, at least, of their rulers professed to entertain the same feelings. Nor do we apprehend any serious difficulty in the way of procuring a livelihood. Inconveniences would doubtless be experienced in this matter, and the mode of living would perhaps have to be, after all, more simple than at Pontianak. But we can think of nothing from which a missionary ought to shrink. As to the country, we hope it will appear from the journal to be such as no one need disdain to inhabit.

"2. But while we believe there is nothing in the way of settling among the Dyaks, we must confess there is, so far as our observations go, no centre of extensive influence. It is one of the most discouraging features in the situation of these people, that they are so few and scattered. It is seldom indeed that we find within the circuit of a day's travel more than from one hundred to one hundred and fifty families, embracing a congregation of from four to six hundred souls. These, too, will often be divided into several distinct villages, varying from six to ten in number. From this fact it will be observed, if we are aspiring at the achievement of grand results, in the ordinary sense of the word, this field is not the most inviting. We cannot count upon thousands, much less upon millions, to drink the language of instruction from our lips. It will be necessary to sit down contentedly in the midst of a small community, and labor assiduously for their present and eternal welfare, but with a fairer prospect, we venture to say, of being the immediate, though humble instruments of turning many to righteousness, than those whose higher ambition would aim at exerting a direct influence upon millions. Brainerd was the means of converting more souls among the poor, dispersed, and wandering Indian tribes, in three or four years, than all protestant missionaries to China have been the means of converting in twenty or thirty. This is an instructive fact. And philosophy, as well as religion, is involved in the lesson it teaches.

"3. Still there is, even here, a far more populous, if not densely settled field, than Greenland. In the regions we have partially surveyed at different times, including a portion of the two residences of Sambas and Pontianak, there cannot be less than 50,000 souls ; and in those we have just been over, viz. Landak, Tyan, and Matan, there are at least 30,000.

"In this region there are four districts, Karangan, Skandis, Miliau, and Jalei, (perhaps we ought to add Baneah and Bekat, making six,) which we feel prepared to say ought to be occupied as soon as possible. And it is not unlikely the occupation of these will reveal other spots equally eligible. This, from what we could learn, will almost certainly take place in the region of Menyuki in which Skandis is situated.

"4. The various dialects of the Dyak language are not so different from one another as has generally been supposed. They will easily coalesce."

The country inhabited by the Dyaks is generally inviting. Here is a specimen:

"The path to Jenteng was tolerable, and the surrounding scenery very fine, such as I could scarcely have believed before our tour to exist on Borneo. It is beautifully variegated with hills and dales, open fields, and dense forests. I felt almost as if in the highlands of New York and among the fertile farms of Dutchess. Indeed I can see nothing wanting, but the hand of industry and skill, to make this charming district flourish like a garden. Water is abundant and excellent. Scarcely a day passes without refreshing showers and exhilarating sunshine. Brooks and rivulets are seen flowing in every direction, either rumbling over projecting rocks, or murmuring down the more gentle declivities, or creeping silently along the deep and lowly vale."

Again, speaking of the village of Malaya:

"This village is finely situated in the bosom of a lovely vale, encompassed with hills and rising grounds, and watered by a beautiful limpid stream, whose water, collected from the neighboring heights, creeps smoothly and silently over its sandy bed, affording a constant fountain of nature's purest element, always fresh and always fit for the various purposes of life. Indeed this is the charming peculiarity of all Dyak countries. They are high, picturesque in their scenery, and well watered. Hence it has passed into a proverb that 'where there are brooks and rills,' and we may justly add, where there are hills and mountains, 'there are Dyaks.'"

The district subsequently selected for the commencement of the mission among the Dyaks, was Karangan, and the first house was erected last autumn on a spot near the banks of the Karangan river, which is a branch of the Landak. Karangan is seven or eight miles south of Landak, and about one hundred and forty miles from Pontianak by water, and eighty, on a straight line, by land. The time commonly occupied in ascending the river from Pontianak in small boats impelled by oars, is from five to eight days, and in boats carrying a few tons, that are urged along the shore by poles, from eight to twenty days.

Messrs. Youngblood and Thomson being set apart for this branch of the mission, the two brethren went to Landak in September, and selected the place above mentioned for their station, and Mr. Thomson remained to superintend the erection of houses for their future accommodation. In November, Mr. Youngblood dismissed his Malay school. In January, Mr. Thomson removed his wife and children to Karangan, but, owing to the reluctance of the people to work, they found only one room in their house finished. Owing to the same cause, it was impossible to get ac-

commodations in readiness for his associate till the latter part of February, and at that time Mr. Youngblood was on the point of removing his family. Mr. Thomson, in his last letter to the Committee, says, "I have only to add, we have a growing conviction that the Lord is about to place before us an open door among these interesting people, which no man will be able to shut."

About the 1st of February, Messrs. Pohlman and Youngblood made a tour of sixteen days among the Chinese along the sea coast as far as Lungei Raya, spending a few days at Mempawa and Montrado. They travelled six days on foot, and three by water, and visited a Chinese population of about twelve thousand. Fourteen hundred tracts were distributed, and the gospel was preached daily to hearers varying from twenty to two hundred. Mr. Pohlman says, "We had the promise of several children, boys and girls, for our boarding school. In several places we received pleasing evidences of the extension of our influence, and met with several who had heard the gospel from us at Pontianak. Not a few pressing invitations were also given us to come and settle among the people. In every respect the tour was pleasant, and gave us a better idea of the amount of Chinese, and the facility of access to them than we had previously entertained."

It is of the utmost importance to the mission among the Dyaks, that an addition be speedily made to the number of the laborers. Where are the suitable young ministers in the Reformed Dutch Church who will tender their services for this mission? Mr. Thomson gave up an eligible parochial relation that he might go to the heathen, and there is no reason to think he has ever regretted the step. Where, too, in that church, shall a physician be found, who shall be willing, from love to Christ, to spend his life in the interior of Borneo? If a clergyman cannot be obtained soon, it will be necessary to look for laymen, and send out one or two teachers, who will not be averse to manual labors.

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

Island of Hawaii.

Kailua.—Asa. Thurston, *Missionary;* Seth L. Andrews, *Physician;* Mrs. Thurston and Mrs. Andrews.

Kealakekua.—Cochran Forbes and Mark Ives, *Missionaries;* Mrs. Forbes and Mrs. Ives.

Kau.—John D. Paris, *Missionary*, Mrs. Paris.

Waimea.—Lorenzo Lyons, *Missionary*, Mrs. Lyons.

Hilo.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

Kohala.—Elias Bond, *Missionary*, Mrs. Bond.

Island of Maui.

Lahaina.—Dwight Baldwin, *Missionary;* Mrs. Baldwin and Mrs. McDonald.

Lahainaluna.—Ephraim W. Clark, John S. Emerson, and Sheldon Dibble, *Missionaries;* Mrs. Clark, Mrs. Emerson, and Mrs. Dibble.

Wailuku.—Edmund Bailey, *Teacher;* Mrs. Bailey and Miss Maria C. Ogden.

Hana.—Daniel T. Conde, *Missionary;* William H. Rice, *Teacher;* Mrs. Conde and Mrs. Rice.

Island of Molokai.

Kaluaaha.—Harvey R. Hitchcock, *Missionary;* Mrs. Hitchcock, and Miss Lydia Brown, *Teacher.*

Island of Oahu.

Honolulu.—Richard Armstrong and Lowell Smith, *Missionaries;* Levi Chamberlain and Samuel N. Castle, *Secular Superintendents;* Amos S. Cooke and Horton O. Knapp, *Teachers;* Edmund O. Hall and Edmund H. Rogers, *Printers;* Henry Dimond, *Bookbinder;* Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

Punahou.—Daniel Dole, *Missionary;* Mrs. Dole and Miss Maria M. Smith.

Ewa.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

Waialua.—Asa B. Smith, *Missionary;* Edwin Locke, *Teacher;* Mrs. Smith.

Kaneohe.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.

Island of Kauai.

Waimea.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

Koloa.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

Waioli.—William P. Alexander, *Missionary;* Edward Johnson, *Teacher;* Mrs. Alexander and Mrs. Johnson.

Native Preachers.—Bartimeus and David Malo.

Stations not known.—George B. Rowell, *Missionary;* James W. Smith, *Physician;* Mrs. Rowell and Mrs. Smith.

In the United States.—Hiram Bingham, *Missionary*, and Mrs. Bingham.

MISCELLANEOUS NOTICES.—The health of Mr. and Mrs. Bingham has continued to be such as seemed to require them to remain still in this country.

In consequence of the impaired health of Messrs. Clark and Dibble, it was deemed necessary by the mission, in order effectually to sustain the mission seminary, that the place of Mr. Andrews, who had become disconnected with the mission, should be supplied. Mr. Emerson was therefore removed from his station at Waialua to Lahainaluna, while his place at Waialua was supplied by Mr. Asa B. Smith, who had been transferred from the Oregon to the Sandwich Islands mission.

Mr. Rowell and Doct. Smith, and their wives, who were mentioned in the last Report as having embarked at Boston on the 2d of May, 1842, arrived at Honolulu on the 21st of September.

It was so ordered in Divine Providence that Mrs. Locke, wife of Mr. Edwin Locke, of Waialua, was after much suffering, removed by death on the eighth of October, a little more than two weeks after the arrival of her brother, Mr. Rowell. Thus their anticipations of laboring together in this interesting field were exchanged for the mutual farewell which they met to bid each other. This is the only death in the mission of which intelligence has been received during the year.

Mrs. Thurston and her children, who were also mentioned as having embarked at New York on the 10th of March, arrived at the Islands on the 19th of October.

Mr. S. N. Castle, after having been united in marriage with Miss Mary Tenney, of Exeter, N. Y., embarked at Boston for Honolulu, on the 2d of November, on board the barque Behring, Captain Snow.

In consequence of his having occasion to employ his stated interpreter and counsellor on a foreign service, the king requested Doct. G. P. Judd, the missionary physician at Honolulu, to enter the service of the government in that capacity, offering him at the same time an adequate support. This appointment Doct. Judd deemed it his duty to accept; and accordingly, on the 11th of June of last year, he requested that his connection with the Board might be terminated; which has been complied with.

CHURCHES, CONGREGATIONS, ETC.—The latest general survey of the churches which has been received, was made out at the close of the meeting of the mission at Honolulu in June, 1842, and embraces the following tabular view:

	STATIONS.	Whole number admitted to the church.	Admitted last year.	Total deceased.	Deceased last year.	Suspended last year.	Remain suspended.	Excommunicated last year.	Total excommunicated.	Remain excommunicated.	In regular standing.	Total children baptized.	Baptized last year.	Marriages last year.	Average congregation on the Sabbath.
Hawaii.	Hilo,	7,890	273	833	249	125	450			20	6,536	2,600	126	102	
	Waimea,	5,549	170	457	140						2,226	831	36	51	
	Kohala,	975	124	82	8	3	316	3	48	41	866	355	27	57	1,500
	Kailua,	1,416	501	75	27	73	42	41	43	27	1,253	949	300	38	1,500
	Kealakekua,	1,705	289	59	11	91	20	47	125	106	1,361	614		70	1,400
	Kau,		72			2	2	2		2	192				1,200
Maui.	Hana,	317	95	11	1	7	5	2	8	8	314	166		53	
	Wailuku,	932	62	59	15	8	7	9			823	438	72	89	1,200
	Lahaina,	653	54	90	10	18	19	9	25	24	558	525	62	96	1,500
	Lahainaluna,														
	Kanapali,	67	31	3		2	2				82	76	34	13	400
Molokai,		395	24	28	10	22	29			7	337	225	55	24	750
Oahu.	Kaneohe,	239	59	17	6	1	5	1	8	8	232	99	8	27	500
	Honolulu, 1,	1,237	70	117	20	39		6	34	32	1,075	545	34	61	2,000
	" 2,	1,458	184	112	35	53	23	50	138	106	1,201	327	75	88	1,500
	Ewa,	1,209	151	83	20	9	18	22	113	102	875	361	58	49	1,000
	Waianae,	20	20		5	2	2				174	13	13		600
	Waialua,	675	112	28	10	8	16	25		86	520	472	90	28	500
Kauai.	Waioli,	111	26	7	2	2	1	2	6	2	122	41	6	27	500
	Lihue,	2	1	1	1			9	11	11	50			12	200
	Koloa,	224	57	18	2	7	4	2	21	14	191	125	37	16	700
	Waimea,	288	68		4	4		2	7	6	222	119	17	23	1,000
Total,		25,434	2,443	2,080	576	476	961	232	587	602	19,210	8,904	1,050	924	

At Kealia, a part of the district on Hawaii in which Messrs. Forbes and Ives labor, a church was organized about a year since, embracing 268 members, previously connected with the church at Kealakekua. From that time till November 4th, it has been enlarged by the addition of 683 persons to its fellowship; and 200 others had applied for admission.

The table contains the statistics of twenty-two churches, to which 25,434 members have been admitted, and connected with which there were, at the date just mentioned, 19,210 members in regular standing. Six of these churches contained more than a thousand members each; and one of them 6,536, being probably the largest church in the world to which only those are admitted who are hopefully renewed by the Spirit of God. The number received to church fellowship by profession, during the year to which the table relates, is 2,443, about a thousand more than during the year immediately preceding. The missionaries, in view of the survey, make the following remarks:

"As to the state of religion in our churches, it does not vary materially from what was reported in our general letter of last year. There has been no general revival such as we enjoyed in former years, though a precious work of grace has been going on during the year in the district of Kona on Hawaii. Neither has there been any general defection, though a considerable number have erred from the faith and caused our hearts to grieve over the shipwreck of their souls. The majority, we may safely say, afford us comfortable evidence that they are the children of God. This evidence

we find in their love of his truth and ordinances; in their desire for christian knowledge, and their readiness to aid in carrying forward benevolent objects. We must confess that when we sit down and sum up all the evidence we have of the mighty and blessed workings of the Lord's hand in gathering and building up these churches; when we see so many who once wore the filthy rags of heathenism and walked in the darkness of a corrupt superstition, now clothed in garments of light and walking as children of the day, our hearts are cheered. We bless the Lord our God for all his mercies to this people, and feel encouraged to commit our cause to his care for the future.

"But there are still many gloomy shades over this picture, and when we allow ourselves to dwell upon them, our hearts are often cast down. Even the best classes of our church members are far from what they should be, and even from what we once hoped they would attain to by this time. We must still complain of a great lack of stability, fixedness of purpose in serving the Lord, tenderness of conscience, and, in short, of that maturity of christian character which gives firmness and power to a church, and without which our church members must continue to be but babes in Christ."

From the foregoing table, and from communications subsequently received, it appears that the average attendance at public worship on the Sabbath at the stations and out-stations, under the care of the missionaries, considerably exceeds 30,000 persons. In the field where Messrs. Forbes and Ives labor, three houses of worship have been erected, instead of the one formerly occupied, and three congregations gathered, each of them larger than that which used to assemble in the old house.

Letters from individual missionaries of a later date show that the Spirit of the Lord is still poured out, sinners are brought to inquiry and repentance, and the churches enlarged. In the district of Kau, on the island of Hawaii, a new station recently taken by Mr. Paris, where but a short time since the gospel had seldom been preached, and where more of heathenism, as it existed fifteen or twenty years ago, could be seen than probably any where else on the islands, a church embracing 200 members was organized more than a year ago, and great spiritual blessings have been descending on its impoverished and benighted population. Like most other dark places on the islands, it was made one of the strong holds of the papists, who avowed a determination to convert or exterminate every protestant on that part of Hawaii. But the Lord interposed. Mr. Paris writes:

"The still small voice of the Spirit is at work among the people, leading them to inquire with earnestness after the way of life. Vast numbers come to us every week, and some every day, with the inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church. It is exceedingly interesting and affecting to see these poor creatures come—some thirty, forty, or even fifty miles—the aged and the young, the blind, the sick, and the lame, all inquiring after the way of

salvation. When I ask them to give me an account of their views and feelings, or ask them what they desire, the answer in most cases is—I desire Jesus Christ, or I desire to come to Jesus Christ. At our last communion we admitted to our church about 200 persons on examination, and we have now propounded upwards of 250, to be received at a future time."

From Hana, on Maui, Mr. Conde writes:

"During the four years which have nearly elapsed since we commenced this station, where heathenism had reigned for so many ages undisturbed, we have, by the blessing of God, gathered a church of 412 souls. This is the present number of members in regular standing.

"The religious aspect of our field is more encouraging at present than it has been for several months. Many are inquiring what they shall do to be saved; new cases of awakening are frequently occurring. There are about three hundred in different parts of our field who attend the weekly meeting for inquiry and religious conversation. Most of them profess to have met with a change of heart. They are of all ages, from the man of gray hairs down to the youth of sixteen. Those of the latter class, however, are very few."

From Molokai, Mr. Hitchcock bears testimony to what the Lord has done on that small island:

"The past twelvemonth has been one of the right hand of the Lord. No year since the commencement of the station has been more fruitful in the conversion of souls, no one more remarkable for the manifestation of the fruits of righteousness. If we are not deceived, the grand characteristics of the descent of the Spirit on the day of pentecost were to be found at our meetings—the preaching of Christ and him crucified, the conversion of many, followed by their open, ingenuous confession of faith in him as the Savior of the world.

"I had for some time before met a company of inquirers in my study for the purpose of giving them catechetical instruction. The revival soon swelled the number to more than seven hundred, very few of whom, so far as is known, have returned to their former sinful practices. I have the names of all of them so arranged as to be easily referred to, and I have conversed with them as often as possible. I have practised meeting with one division of them each day, so that the greater part of them have had the benefit of my instructions once in the week. Out of the whole number, 317 have been admitted to the church, and twelve more stand propounded; want of time to go through the requisite examination is the only reason why the number has not been greater. Our church now consists of between six and seven hundred members, and only one or two disciplinable offences had occurred for more than a year."

Many backsliders have been reclaimed and restored to the fellowship of the churches, and among them William Tenooe, one of the four Hawaiians who first joined the Foreign Mission School at Cornwall, and returned to his own country with the first missionaries in 1819. Not a few of the same class, who for a time joined the Romanists, have been convinced of their errors, and apparently truly penitent, have sought and found again a place in the mission churches.

Not only in his awakening and converting influences, has the agency of the Holy Spirit been manifested; there has also been a growth in religious knowledge, a gradual developement of the christian graces, and a steadfastness of christian character, seen in the members of the churches generally, surpassing what had been before witnessed, and highly encouraging to the missionaries. The cases of painful defection and discipline have been fewer than during any year since the gathering of the fruits of the great revivals of 1837–8. There is also an obvious advance in christian enterprise and public spirit. This is seen in the carrying forward to completion of the three large houses for public worship, and the beginning or progress of labor on six others, at as many different stations or out stations; nearly all the materials for which were collected, the labor performed, or the requisite funds contributed by the voluntary efforts of the people. During the year the contributions in money by three mission churches, for various purposes, have amounted to more than $3,800. A few extracts from the communications of the missionaries will show the spirit of these christian neophytes in this respect. To provoke the church at Hana to love and good works, and induce them to bear their own burdens, Mr. Conde gave them an account of the meeting of this Board in 1841, and of the extra meeting in the following February, and he adds:

"Similar appeals have often been made to our church and congregation, but this being preceded by the relation of the facts alluded to, produced a deeper impression than I ever witnessed. Expressions of love and gratitude to benevolent friends in America were every where heard. Nor was this all; the great mass of the church have since given practical demonstration of their willingness to aid the cause in some way. A subscription paper was circulated for the purpose of raising funds to purchase a bell, and also to erect a permanent house of worship; this being the third year since our contributions for these objects commenced. Many did nobly, considering their extreme poverty, subscribing from fifty cents to three dollars each; and it should also be borne in mind that these are semi-annual subscriptions. Besides making donations of money, or of articles which can easily be converted into money, our people are still collecting stone, lime, and timber."

At Kaneohe, Mr. Parker, after mentioning that their old grass meeting-house could be no longer occupied, and that the church had nearly finished a new stone building ninety-five by forty-two feet, adds:

"The people are poor, and destitute of almost every facility for erecting a permanent house. Yet they entered more than willingly upon the work. The number of male members in the church does not exceed a hundred; and not more than seventy-five of these are able to labor at such work as is required, a number being aged and infirm. Yet these seventy-five church members have collected the materials for the house, consisting of

stone, wood, and lime, they have assisted in laying the walls, they have been to the mountains to cut and draw the timber, besides contributing in other ways to pay the carpenters and masons. The female members of the church have contributed monthly twelve and a half cents in money, or in some available articles, for the same object.

"More than eighty dollars have been contributed toward the erection of this house of worship by the second church in Honolulu."

Of the completion and dedication of the large new meeting-house at Honolulu, Mr. Armstrong writes:

"On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom was his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly, presented a deed of the building and premises to the church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 feet long by 72 wide inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at $30,000, the principal part of which was borne by the king. We enjoy the house much; for the first time in my life have I known the comfort of a good house to preach in; and I feel paid already for all my toil and care on this building. It was a little more than five years from the commencement to the completion of the work; almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him."

Schools, Seminaries, etc.—The reports from the several stations represent the education of the people as generally on the advance. The school system established by law over all the islands is probably as good in itself, and has been carried into effect as extensively and efficiently, as could have been anticipated, when all the adverse circumstances were taken into view. The measure was altogether a novelty; the people and even the headmen, on whom the responsibility must rest, were quite too ignorant of the manner of conducting such a system, and too unprepared, in all respects, to admit of its being introduced any otherwise than very gradually and imperfectly. The number of competent teachers was and continues to be altogether inadequate; and for most of those who are employed, no sufficient and steady means of support are provided. Though a number of good school houses have been erected, many more are uncomfortable and ill adapted to their object, and the number, embracing all descriptions, is still too small. The papists have decried and opposed the school laws, and endeavored to counteract the chiefs in their efforts for educating the people. A few of the schools have been broken up, and from some others a portion of the pupils have been drawn away.

But for supplying most of these defects the means are already preparing. The people are obtaining knowledge of the school

system and experience in conducting it. Every year is adding to the number of commodious school houses. The seminary, the boarding, station, and select schools are constantly bringing forward more and better teachers; and the people, becoming better able to appreciate the value of the schools, and rising in their social condition, will yield more respect and a more adequate support to the teachers.

The missionaries give the following tabular view of the common schools in the vicinity of the several stations:

STATIONS.	Schools.	Teachers.	Pupils.	Readers.	Writers.	Arithmetic.	Geography.
Hilo,	54	100	2,658	1,479	735	1,998	267
Waimea,	21		865	445	265	420	
Kohala,	31	45	882	399	110	315	
Kailua,							
Kealakekua,							
Kau,							
Hana,	33	55	1,724				
Wailuku,	39	60	2,000	738	350	509	365
Lahaina,	18	40	1,120				
Kanapali,	6	6	307	204		104	38
Molokai,	15	19	1,070	469	102	285	158
Kaneohe,	8	9	439	160	61	198	83
Honolulu, 1st,	17	17	937	397	26	464	78
do. 2d,	5	9	601	248	217	439	178
Ewa and Waianae,	12	18	696				
Waialua,	16	16	546	321	220	387	141
Waioli,	12	15	439	244	88	204	50
Lihue,	5	7	185	123	28	64	8
Koloa,	6	7	226	104	52	42	13
Waimea,	15	15	530			128	95

On this view of the schools the missionaries remark:

"The number of common schools in the islands has been about the same the last as the previous year. This number, as reported at the general meeting, is more than three hundred schools, taught by about five hundred teachers. These schools the last year have been attended by between 18,000 and 19,000 children and youth, about one third of whom are able to read. Many of these are studying arithmetic, geography, and other elementary branches usually taught in common schools."

A paragraph from Mr. Armstrong, while it shows what difficulties are encountered in the schools, shows also that they are accomplishing what is the direct and great object of schools, considered as a department of missionary labor—they are fast rendering the whole youthful population capable of reading the Bible. He writes:

"The common schools within my bounds are doing as well as could be expected. The grand deficiency is still in the qualifications of the teach-

ers; and this cannot be remedied effectually very soon. The school-houses in general are not much better than none at all. They are for the most part little more than a mere shelter from the weather, and often not even this; excepting at the station, not one in ten has a bench or desk in it. But with all these inconveniences, the progress of the pupils is surprising. There are comparatively few children over eight years of age who cannot read the Testament; and I make it a rule to furnish every child that can read well with a copy of the New Testament. Blessed, thrice blessed be God for that noble institution which enables me to do so. I am also endeavoring to teach the children the Shorter Catechism systematically and thoroughly."

Of the common schools in Waimea, Hawaii, of which the latest dates inform us there were twenty-two, with thirty-six teachers and 1,128 pupils, 100 of whom were members of the church, and 900 had taken the temperance pledge,—Mr. Lyons, after an examination continued through eight days, writes:

"I have had the most gratifying evidence of the progress made by the pupils. I would refer particularly to their examination in mental and written arithmetic. There was a time when I could not have been induced to believe that native children could make such proficiency in these branches under native instructers. The progress of the last year has altogether exceeded my highest expectations. I venture to say that many of the scholars would not suffer in a comparison with an equal number in the United States who have had no greater advantages. They would take a long and complicated question, requiring the exercise of all the fundamental rules of arithmetic, and run through it—giving the whole process and reasons—with a rapidity and correctness that would do honor to children in any enlightened country."

Although the elementary education of the people has been taken under the patronage of the Hawaiian government, as mentioned in the last Report, and laws have been enacted for regulating and carrying into effect the system, so that the common schools are, in this view of them, no longer to be reckoned as missionary schools; yet so poor and ignorant are the people, and so unacquainted with conducting such operations, that nearly the same efforts and superintending care are found to be called for, on the part of the missionaries and teachers, as were necessary before there were any laws on the subject.

Sabbath schools are taught at all the stations, and at many other places; and are attended by great numbers, both of adults and children. While the care and instruction of these fall principally on the missionaries, and add greatly to their Sabbath labors, yet many of the more intelligent and stable of the native Christians bear an important part in this work, and in some instances have the entire charge of large and successful schools.

One has been added to the boarding schools mentioned in the last report, making the present number seven, whose location and number of pupils are as follows:

	PUPILS.
Maui.—Mission Seminary at Lahainaluna,	101
Female Seminary at Wailuku,	71
Hawaii.—Boys boarding school at Hilo,	63
Girls do. do.	20
Oahu.—School for young chiefs at Honolulu,	11
Waialua manual labor school,	19
Kauai.—Island school for boys at Waioli,	34
Total,	319

The number of pupils in the mission seminary has doubled during the year under review, owing in part to the fact that, for various reasons, no class graduated during the year. Owing to Mr. Andrews leaving the mission and the impaired health of Messrs. Clark and Dibble, the remaining teachers, the mission appointed Mr. Emerson to take part in the instruction, and he has removed from Waialua to Lahainaluna and entered on the labors there. The branches taught and the conduct of the pupils have been much as heretofore. The attention to religious instruction has been good. In the paragraph below, the missionaries give the results of this branch of their labor thus far:

> The following particulars, relating to those who have left the seminary in past years, will give some idea of the influence this seminary is exerting on the nation. Of those who have been connected with the seminary, there are now living 144. Of these 105 are usefully employed as teachers; thirty-five are officers of government, of whom eight devote a part of their time to teaching; seven are engaged in other useful employments; eleven are doing nothing or worse. Of the above number seventy-three are church members in regular standing; nine are officers of churches; ten are openly immoral; a few are occasionally employed as preachers, though without a regular license. The graduates of the seminary are generally reported as efficient helpers in the missionary work."

Mr. Bailey, who has charge of the Female Seminary at Wailuku, is assisted by a native man and his wife as stewards and guardians, and by another man, all of whom, at no little sacrifice, give their services for a mere support. Of the girls in the school Mr. Bailey remarks:

> "In their general conduct they appear well; and it is a matter of surprise to us that they can so easily be kept within the bounds of propriety. They certainly appear conscientious, quite as much so, at least, as children commonly in schools in America. Fifteen of them are members of the church in good standing, most of whom give satisfactory evidence of piety. Their ages are from about six to twenty; no certainty, however, exists on that score, as they rarely keep their reckoning. The majority of them are probably botween ten and fifteen."

Prosperity has attended the school for young chiefs at Honolulu; and so much have the king and chiefs become interested in it, that, in addition to defraying the expenses of the pupils, as during the preceding year, they have assumed the expenses of the

teacher and his family also. The boarding schools at Hilo continue to receive a large part of their support from the people in that and the adjacent districts, and give promise of good results. The new school at Waioli, under the care of Mr. Johnson, is in its character, objects, and manner of support, much like the boys' boarding school at Hilo.

Station schools and classes for teachers have been kept up at nearly all the stations, and are steadily raising the standard of education, preparing pupils for the seminaries; and as model schools, and by the direct instruction which they furnish, are improving the character of the teachers already employed, and qualifying others to enter on the same work.

PRINTING, BINDING, ETC.—Besides 88,469 pages printed in the English language, the following is a catalogue of the works printed in the Hawaiian language at the mission press, Honolulu, during the year ending April 1, 1842; with the number of pages and copies of each:

	MO.	PAGES.	COPIES.	TOTAL PAGES.
Kauoha Hou, (New Testament) comp.	12	172	10,000	1,720,000
Kauoha Kahiko, (Old " unf.	8	376	10,000	3,760,000
" " " " 4to. "	4	388	500	194,000
Haio, (Sermons) completed, . . .	12	33	5,000	165,000
Kumu Kanawai, (Laws) comp. . .	12	92	5,000	460,000
Helunaau, ...	24	160	8,700	1,392,000
Hope o ka Helunaau, ...	24	192	6,000	1,152,000
Ka Nonanona 1 to 24, ...	8	96	3,000	288,000
Ui Ekalesia, (Catechism)	32	32	6,500	208,000
" " new ed. . .	24	80	15,000	1,200.000
Church Government for Chh. on Kauai,	12	20	200	4,000
Tract on the Sabbath, ...	12	12	10,000	120,000
" for Parents, ...	12	12	5,000	60,000
Pilgrim's Progress, (unf.)	18	108	10,000	1,080,000
Ai o ka la, 1842, (Daily Food) . .	24	52	12,000	624,000
Hulikanaka, (Mor. Philos.) comp. .	12	84	2,000	168,000
Broad Sheet, First Reading Lessons,			1,200	
Temperance Badge, ...			3,582	
Total, ...		1,909	113,682	12,595,000

At the Lahainaluna press, besides some small jobs in English, the following works were printed in Hawaiian:

	PAGES.	COPIES.	TOTAL PAGES.
Dying testimony of a believer and unbeliever, completed, ...	4	500	2,000
Church History, completed, ...	205	2,000	410,000
Catalogue of Seminary, ...	4	300	1,200
Reading Book for Schools, ...	340	1,000	340,000
Questions on Chronology, ...	12	200	2,400
Instructions to Parents, ...	12	1,000	12,000
Keith on the Prophecies, ...	12	100	1,200
Compend of Ancient History, . . .	76	300	22,800
Study of the Globes, ...	40	200	8,000
Total, ...	705	5,600	799,600

Making a grand total of 2,614 continuous pages of matter, 119,282 copies, and the whole number of pages printed, 13,394,600.

The number of continuous pages embraced in the works named above, as also the total number of pages printed during the year, considerably exceeds that of the year preceding. The printing executed from the beginning of the mission amounts to 122,998,873 pages in the Hawaiian language. Of volumes bound the number is 71,599, and the number put in circulation 48,484. With the capacity for reading which is continually extending among people, and with the greater mental cultivation and power of thought which the seminaries and higher schools are giving to a growing class of the population, the press is every year becoming more necessary to meet the wants and more influential over the character of the Hawaiian community.

REINFORCEMENT NEEDED.—After this survey of the several departments of labor, it cannot be surprising, that, with these large and widely separated churches on their hands, very imperfectly instructed, and exposed to many and powerful temptations; with these institutions for education to be sustained and rendered efficient; with the care of the press and the whole work of supplying this infant nation with books adapted to their opening and growing minds, devolved on them, the missionaries should feel themselves over-tasked, and should loudly and importunately call for helpers. One missionary, who stands alone on one of the islands, gives a long catatogue of labors which imperiously demand his attention every week, but not one half of which has he time or strength to perform; and they remain undone. Others tell of populous districts remote from their stations, which should have the whole time of a missionary; but which, whatever may be their spiritual necessities, can be visited but a few times a year, and are thus necessarily left to their own ignorance, or what is worse, the arts of false teachers. Of the dangers from the excessive labors to which the missionaries feel themselves, called, Doct. Andrews writes:

"At my post of observation as physician, I am necessarily more or less conversant with the health of all the missionaries on Hawaii. They are laboring beyond their strength, and unless they shall be relieved in some measure of their arduous duties, others must be sent to fill their places, when they shall have ceased from their work, or at least returned to their native land. I have therefore felt it to be my duty to urge upon you the importance of a very considerable increase of the number of your missionaries at the Sandwich Islands.

"What minister in the United States would undertake to watch over a church of three thousand members; preach twice on the Sabbath, besides attending an inquiry meeting and three Sabbath schools; hold meetings or teach singing school every day during the week—one of the meetings being at a distance of some miles; teach a day school twice on each of

five days in the week; build a meeting-house by acting as architect, superintendent, collector of funds and materials, watching daily over the rude efforts of natives to do what should be done by carpenters, masons, glaziers, etc. etc., occasionally also putting a hand to the work himself?

"I might speak of journeys over miry roads, up and down tremendous precipices, of voyages in frail canoes; I might have detailed the domestic cares which must devolve upon a husband and father, separated, as most of your missionaries are, from all civilized society, and often called to watch over some member of his family who is laid upon a bed of sickness, while no medical aid can be obtained.

"Very few can sustain such labors for many years. One and another is sinking under them. I see my brethren exhausting their strength, and preparing for an early death, and entreat them to spare themselves, that thus they may prolong their lives, and ultimately do more in the service of their Master. Here is a specimen of the answers I receive. 'What can I do? Here is this great church on my hands; the flock must be fed, wanderers must be looked after, inquirers must be directed. Sabbath schools must be attended to. The sick must have medicine. The papists are in my field. Where shall I begin to diminish my labors? Until more aid is sent to us, I must labor while my strength lasts, and stop when I can do no more."

NATIVE MINISTRY. In regard to a native ministry, the missionaries have embodied their views in the following remark and resolution:

"This subject has long dwelt in our minds; but it is now urged upon our attention afresh, not only by the destitute and increasingly exposed condition of many large fields on the islands, and the overwhelming amount of labor now devolving upon those of us who are pastors of churches, but by an animated appeal from the Board.

"Therefore resolved, that, while promising native candidates for the gospel ministry are so few, and those most promising in our churches are imperiously needed on their respective islands, it is inexpedient at present to attempt any thing in the form of a theological school or seminary for the whole islands; but that it be recommended to the brethren of each island to confer together on this subject, and to enter on the work as individuals, or where practicable, designate one of their number to devote such a portion of his time as he and they may deem proper to a class in theology, and also to make all such arrangements as may be necessary to carry this suggestion into effect.

"Had we at this moment fifty well trained and pious men, ready to send forth as ministers of the gospel, there would be ample room for their labors in places more or less remote from our several stations, where missionary posts are impracticable."

In this work a beginning, perhaps as favorable as could be expected, has been made. Besides the two licensed preachers, Bartimeus and Malo, and those who are obtaining an education at the seminary, Mr. Coan has more than twenty, and Mr. Lyons sixteen of their most intelligent and pious church members located in the villages more or less remote from their stations, as a subordinate class of religious teachers, instructed and guided in their labors by them, and at stated times making reports to them of their own proceedings and the condition of the villages and church

members respectively under their care. These, though without other compensation than what the people choose to give them, labor almost as constantly in the work of the Lord as do the missionaries themselves, conducting meetings on the Sabbath and other days, visiting the sick, the inquiring, and the backsliding, healing dissensions, aiding the pastors on their visitations, etc. These may be esteemed the germ of a native ministry, and are highly useful, and indeed quite indispensable in the larger churches.

Still years, if not a whole generation, must pass away before a well-educated, efficient, and responsible class of men can be brought forward to take charge of these labors and institutions. To the churches in this land the missionaries must look still further for helpers; and while they call for ten or twelve more preachers, and show that the interests of Christianity there will suffer, if they are not promptly sent forth, the Committee know not that they shall be able to send so many as three to that field the present season.

Morals and Social Condition. In the moral habits of the people there is thought to be a steady improvement, as must necessarily be the result of such an advance in christian knowledge and piety, and in general intelligence as has been witnessed at the Islands, especially during the last seven years. In temperance, especially, the year under review furnishes an era. Since the repeal of the laws against the introduction of intoxicating liquors, to which the Hawaiian government was compelled by the treaty with the French, dictated by captain La Place, in July, 1839, the waves of intemperance have been rolling over the Islands in the most threatening manner. In April of last year a movement in favor of temperance was simultaneously, though without concert, made among the chiefs, both at Honolulu and Lahaina. The king, who was at the latter place, and all the chiefs who were with him, came out publicly and joined a temperance society. Said the king as he put his name to the pledge,

"I am one who wish to sign this pledge. Not, however, on account of the address we have just heard, (referring to the address of Mr. Baldwin,) but I thought of it before, and the evil of drinking rum was clear to me. Here is the reason why I thought it an evil. I am constituted a father to the people and the kingdom, and it belongs to me to regulate all the other chiefs. I have therefore become really ashamed, and I can no longer persist in rum-drinking. This is the reason why I subscribe my name to this pledge."

"It was," writes Mr. Baldwin, "a glorious day for the Sandwich Islands. It put a new face at once upon all things around us. It cut off, in a day, nine tenths of the power which some utterly unprincipled foreigners had before possessed over the king and over the kingdom. I have not room to give in detail the circumstances which induced the king to alter

his course, nor to tell the emotions of our minds when his majesty threw open his liquor cellars, and delivered all up to an agent of the temperance society, who went to the foreign merchant and compounded for returning the last purchase, thereby saving $350, by sacrificing $50. His whole liquor bills, the past year, are supposed to have been $7,000. Now this great river of death and destruction seems to be dried up. I will give you a translation of the pledge signed on that day by thirteen chiefs, by their children, members of Mr. Cooke's school, and since by about 1,300 of the people of different grades, at this place. It is as follows:

"We, the signers of this pledge, unite ourselves in a society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands.

"Therefore, we pledge ourselves before God and men to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors nor wine, nor any thing that intoxicates. We will not drink in imitation of others, nor to the health of others, nor for pleasure. We will not buy, nor sell, nor give to others intoxicating drinks, nor will we do any thing opposed to the spirit of this pledge; but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men."

In the following month a national temperance society was organized at Lahaina, of which the king is president. Local temperance societies have been formed at a number of places. Orders were immediately issued by the king to enforce the laws against retailing spirituous liquors, by which means the sale has been much diminished. The character and appearance of the king and chiefs are greatly improved; the native dances have been suppressed; riot and disorder are almost unknown; and very seldom is a drunken Hawaiian seen in the streets. All this has occurred without the opposition, and apparently with the approval of the foreign residents generally. The children of the chiefs in Mr. Cooke's school, and some 1400 other children have joined what is there, as here, popularly denominated the cold water army, and were recently addressed by the king, to his gratification and with the happiest effect on them.

Of the progress which the people at Honolulu are making in social improvement, though probably quite as much cannot be said of the Hawaiians generally, Mr. Armstrong writes:

"When I look around upon the face of society, I still see some evidence of an advance in various respects; though the forward movement is by no means so rapid as we could wish. As the eye ranges over Honolulu, it rests on more comfortable native dwellings, more neatly dressed persons, more trees and shrubs, and other evidences of an improved style of living than it could a year ago. When I enter native houses, too, I see every year an increase of comforts and conveniences; chairs, tables, lamps, plates, cupboards, etc. etc., often meet the eye, though in most cases they are not of the first quality. In attending small prayer-meetings, also, in various parts of the village—a thing I do sometimes every evening in the week—I often find, on entering the humble grass hut, a table set out and covered with a white cloth, or a piece of kapa, a chair behind it, and the Bible and hymn-book on it. On the Sabbath I see no one, however poor, without at least a shirt and pantaloons; in fact, there is a strong tendency among the people of this place to extravagance in dress, and it is necessary occasionally to

raise a voice of warning against it. The females are especially fond of gaudy attire, and we who are pastors are much grieved at times to see how extensively such a spirit prevails in the church.

"Clothing and the other comforts of life are easily obtained here, as compared with the remoter places. The price of labor varies from twenty-five cents to fifty cents per day, and those who have some skill in the use of tools receive one dollar per day; while twenty five cents will easily furnish one person with food for a week."

At a late examination of his schools, Mr. Lyons mentions that there was a very marked improvement both in the dress and manners of the pupils. About two hundred of the girls were dressed in the English fashion, and about fifty boys in shirts and pantaloons, and many others of both sexes had various articles of apparel in advance of their former habits. The self-possession, order, and decorum were deserving of commendation.

Obstacles and Embarrassments. While the work of thoroughly christianizing the Hawaiian community, and of promoting their social improvement has been, we would rejoice to believe, considerably advanced during the year, it has still been in the face of some powerful hindrances. Romanism has been augmenting the number of its agents; penetrating into the more remote, inaccessible, and unenlightened portions of the islands; drawing away some of the pupils from the mission schools; opposing the government and the school laws; and furnishing a refuge for persons laboring under the discipline of the mission churches. Its success has been among the most uninstructed and degraded classes of the population, and has been effected, to a great extent, by deception and presents of cloth, money, and other things. In some districts it seems to be advancing; while in still more, there are decided indications that its influence is on the wane; and on the whole, the missionaries express the opinion, that Romanism is not gaining ground at the Sandwich Islands.

In September last, the French sloop of war Embuscade, captain Mallet, visited Honolulu. The object of the visit, as it seems from the correspondence inserted in the Missionary Herald for March, p. 128, was to secure still greater facilities for propagating the papal faith at the islands, and the more free use, as well as introduction, of French intoxicating liquors. Although the demands of the captain were highly arrogant and unreasonable, the king replied to him with much candor and firmness; and as a delegation had already been sent to the French government to negotiate a new treaty, no violent measures were adopted.

In February last an assault was made upon the government of the Islands by captain lord George Paulet, in her Britannic majesty's ship Carysfort. He arrived at Honolulu on the 11th of

that month. After a correspondence with the king, which, as addressed to the chief magistrate of another nation, was in a style of insolence and intimidation, that must doubtless be deeply mortifying to his own government, the king, finding it quite impossible to comply with the demands made upon him, and having no other alternative but the bombardment of Honolulu, on the 25th surrendered the government of the Islands to lord Paulet, as the representative of the British queen, protesting, at the same time, against the injustice of the demands, and appealing to the British government for redress. As that government, on learning the proceedings of lord Paulet, promptly disavowed having authorized them or giving them any sanction, and is understood to have despatched orders to its representatives at Honolulu, to have king Kamehameha III. recognized as independent of the British government and of all others, it is unnecessary to go further into particulars. The correspondence may be seen in the Missionary Herald for July, pp. 291–4. It is to be feared that the influence of the provisional government will be painfully injurious to the morals and good order at the islands.

Hawaiian Independence Recognized. But while the Hawaiian government has been thus assaulted at home, and its efforts to promote the welfare of the people baffled, measures have been in operation abroad, which will result, it is believed, in giving to it increased respectability and permanency. In December last, Messrs. Haalilio and Richards, commissioners from the king, arrived at the city of Washington, and in his behalf requested the government of these United States to acknowledge the independence of the Hawaiian nation, and to enter into such negotiations for regulating the intercourse and commerce of the two nations as might be deemed advisable. A very satisfactory correspondence ensued, which resulted in the acknowledgment by our own government, that the Hawaiian nation is entitled to take rank among the other independent nations of the earth. The correspondence, with the message of the president and other documents, may be seen in the Missionary Herald, pp. 90–92, and 132.

The commissioners proceeded to England, France, and Belgium for the purpose of presenting the same request to the governments of those countries respectively, and although they have not been officially informed of the favorable action of either of those governments, yet the course of the first seems to be indicated by the despatches already noticed as forwarded to the Islands. The French minister of foreign affairs has intimated that a similar recognition of the independence of the Hawaiian nation will be made by his own government. The Belgian government, it is believed, will not withhold a similar act of recognition.

For his judicious counsels in their civil affairs, and the lively interest he manifested in the progress of education and Christianity at the Islands, while on a visit there; as well as for his great and well directed influence in their behalf in London, the Hawaiian government and all who seek the welfare of that people are under lasting obligations to sir George Simpson, the chief factor of the Hudson Bay Company.

And now what a monument of the successful results of christian enterprise do we behold in the Sandwich Islands! After having had, during the last twenty-three years, and by the generation of missionaries now surviving, their language reduced to a written form, and the Scriptures, school-books, and other stores of useful knowledge translated into it; after having the printing press introduced, with all the facilities it affords for disseminating information; after embracing, as a people, the christian religion, and probably as large a portion of them becoming its living professors, as in almost any other community; after adopting a system of free schools which has already made most, and will soon make the whole population readers; after enacting a code of laws which, to a good extent, protects the rights and interests of all; after introducing the christian rite of marriage, and adopting measures for promoting public morals generally, as efficient, probably, as are to be found in any other community; after, in short, having taken the decisive steps in the great transformation, from being a nation of degraded pagans and savages, to become an intelligent, moral, and christian people, the Hawaiian nation, by their representatives, have come forth, not to extort by successful military prowess, not to claim on the score of numbers or commercial importance,—but, bringing with them testimonials of proficiency and character, they have come modestly to ask admission to the great brotherhood of civilized and christian nations. Nor will their older and more powerful brethren refuse to recognize their relationship—this guaranty of their protection and favor. This, in some respects, unprecedented phenomenon, the christian community acting through this Board, and regarding itself as the foster-parent of the Sandwich Islands nation, cannot but contemplate with gratitude and joy. Where does the history of the world furnish another instance of national transformation so rapid and great; and of which the causes and the process can be so clearly and certainly traced? In its character and results it is analogous to what is attained by cultivation in the vegetable kingdom, in advance of the slower and inferior productions of unaided nature. It teaches what should be aimed at, and what may, with the divine blessing, be effected, in behalf of other heathen communities. With the means of social and religious culture now possessed, why

might not christian nations, if influenced by the beneficent spirit of the gospel, accomplish for pagan and benighted nations, in a single generation, all that they have heretofore gained from natural or fortuitous causes in long centuries? And how much more christian and humane would be such a labor, than to be fraudulently seizing their property, corrupting their manners, increasing their vices, and hurrying them to a deeper degradation and ultimate extinction.

NORTH AMERICAN INDIANS.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs;* Kellogg Day *Teacher;* Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, and Miss Hannah More.

FAIRFIELD.—Elizur Butler, *Missionary and Physician;* Mrs. Butler, and Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary;* Mrs. Worcester, Miss Nancy Thompson, and Miss Mary A. Avery; Stephen Foreman, *Native Preacher and Assistant;* and John Candy, *Native Printer.*

MOUNT ZION.—Daniel S. Butrick, *Missionary,* Mrs. Butrick.

HONEY CREEK.—John Huss, *Native Preacher.*

William Potter, *Missionary,* and Mrs. Potter and Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 3 missionaries—one a physician, 2 native preachers, 2 male, 10 female assistant missionaries, 1 native assistant;—total, 18.)

As there was some special call for Mr. and Mrs. H. K. Copeland's labors at Wheelock in the Choctaw nation, and the principal Indians in that vicinity earnestly requested that he would come and reside among them, he left Dwight for that place in February last. No other changes have occurred among the laborers connected with this mission.

The following table gives the more important particulars respecting each of the five churches under the care of the mission:

CHURCHES.	Added on Profession	Added by Letter.	Dismissed.	Died.	Present number.	Adults baptized.	Infants baptized
DWIGHT,	5	2	4	2	40	3	2
FAIRFIELD,	4	5	3		75	4	13
PARK HILL,	3	2		1	35	1	10
HONEY CREEK,	4			1	50	4	2
MOUNT ZION,	1				30	1	1
Total,	17	9	7	4	230	13	28

There seems to have been little call for discipline in the churches during the year, only one having been excommunicated and one temporarily suspended from fellowship ; while one under censure has been restored to regular standing again.

No changes are mentioned by the missionaries with regard to their places of preaching, the numbers composing their several congregations, or the character of their religious services.

The congregation at Fairfield have manifested not a little enterprise and energy in erecting for themselves a large and convenient house of worship. The old one having become too small for their accommodation, it was resolved in August of last year to erect another, and notwithstanding evil reports and opposition from those who disliked the object, in nineteen days from the beginning, the logs were cut, hewed, and drawn a distance of two and a half miles, and a good log building, fifty by thirty feet, raised to the eaves. They then made the shingles and covered the roof. The number of gratuitous days' labor performed on the house was about 400, besides about thirty days' work with teams. Among the laborers was the venerable major Lowry, now seventy-six years old, long known as an exemplary, public spirited man and Christian, formerly the second chief of the nation and now candidate for the same office, together with other men of great respectability and influence. In the same congregation a Bible society, auxiliary to the Cherokee Bible Society, organized two years since, has been formed, and $45 already subscribed to it. Another society for charitable purposes has been formed at the same place. Bible societies have been formed among the Cherokees in other places. To the temperance society, which was organized in the year 1836, whose members promise to abstain from the use, not only of distilled liquors, but also of cider, strong beer, etc., and from all traffic in them, 1,752 persons, of whom 1,560 are Cherokees, have given their names. In this movement there has been during the past year an advance, though less than in some former years.

Within less than three years eight christian marriages have been solemnized at Fairfield, all the parties being Cherokees, and two where one of the parties was a white person. Eight of the individuals had attended mission schools, and seven were church members.

Five schools have been taught under the care of the mission. At the Dwight boarding school for girls, the whole number of pupils has been 61, and the average attendance 47. All but five were boarded by the mission, and all were Cherokees. At Fairfield the average number of pupils in school has been 25. The Sabbath school has generally been attended by 30 pupils, and sometimes by 40 or 45. At Park Hill the whole number of

pupils is 47, while the common daily attendance has been about 20. At Mount Zion the numbers have been about the same. The whole number of pupils under instruction, has therefore been about 190, and the average attendance about 112.

Respecting the condition and results of the free schools established more than a year ago by the Cherokee government and supported by their own funds, of which some ten or twelve are supposed to have gone into operation, no particular information has been received.

The amount of *printing* executed at the mission press during the past year has been small, consisting of 5,000 copies of the Epistles of John, a Christian Almanac in the Cherokee language, and another in the Choctaw, with a few other public documents in the Cherokee and English languages, printed for the Cherokee government, and some other small jobs ; amounting in all to about 140,000 pages. The whole number of copies of works, consisting of portions of the Scriptures, hymn books, religious tracts, etc., for the mission, at the Cherokee press and in that language, since the press was first introduced in February, 1828, is about 76,300 ; embracing about 3,725,000 pages. At this mission press, since its removal west of the Mississippi, there has also been printed in the Choctaw language, principally for the Choctaw mission, about 950,000 pages ; and in the Creek and Wea languages about 50,000 pages, making in all about 4,725,000 pages.

During the last year two additional presses with founts of types for printing in both their own and the English languages, have been introduced into the Cherokee country,—one by the Baptist mission, and the other by the Cherokee government and at their expense. The principal object of the latter is understood to be to print a newspaper for circulation among the Cherokee people. For this purpose an appropriation was made sufficient to cover the expense of the press, type, and furniture, and also for a supply of ink and paper for two years. Thus, within the territory of this single tribe of Indians, there are now three presses, printing works mainly for their use, and mainly too in an alphabet invented by one of their own number, furnishing the simplest and most perfect orthography in the known world, and now actually read by almost the whole male and a large part of the female portion of the Cherokee community. In these respects the Cherokees have most honorably distinguished themselves. They are the only tribe of North American Indians, and, so far as known, the only community on earth, which, during the last two thousand years and more, has invented for itself an alphabet. They are the only Indian tribe who have introduced and put in operation

the printing press at their own expense, which they did more than fifteen years ago; and they are first, too, to establish and sustain, from their own funds, a system of free schools.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary;* H. K. Copeland, *Farmer and Mechanic;* Mrs. Wright, Mrs. Copeland, Miss Anna Burnham, and Miss Sarah Kerr; Pliny Fisk, *Native Catechist.*

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington; Charles C. Copeland, *Teacher.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Mrs. Kingsbury, and Miss Harriet Arms; Jonathan E. Dwight, *Native Catechist.*

NORWALK.—Jared Olmstead, *Teacher and Licensed Preacher*, and Mrs. Olmstead.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*, and Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*, and Mrs. Potter.

(6 stations; 4 missionaries, 1 licensed preacher, 3 male and 10 female assistant missionaries, 2 native catechists;—total, 20.)

Mr. Joshua Potter and Mrs. Potter, having been recommended by their brethren previously in the field, after some personal acquaintance and co-operation in their labors, were appointed by the Prudential Committee assistant missionaries in March last.

At the earnest solicitation of Colonel Isaac Folsom, the chief of the western district, they have commenced their labors near his residence on the Boggy river. The Indians, in manifestation of their interest in the contemplated school, have performed most of the labor of erecting buildings for a school house and the teacher's family, and propose to furnish most of the provisions needed for their support. The school is expected to be opened soon.

Mr. H. K. Copeland, who formerly labored some time in this mission, and was afterwards transferred to that among the Cherokees, removed to Wheelock in February last, with the approbation of the Committee, as mentioned in the report of the Cherokee mission.

The new building erected for a school and religious worship at Norwalk was finished last autumn; and Mr. Olmstead finds around him about 75 youth and children of a suitable age for attending school. All the people are friendly and co-operate with him. He holds religious services every Sabbath.

The missionaries make grateful mention of the many mercies which they have received from the hand of the Lord during the year. A greater measure of health has been enjoyed in their families and among the Indians, than during any previous year since the removal of the tribe to their present country. In a high degree they have had the confidence and friendship of the Choc-

taws. All departments of their labor have been in a prosperous condition; and especially has the grace of God been manifested in bringing many to hear and embrace the word of life. The churches have all been enlarged. The number in each of the five churches is as follows:

Wheelock,	123
Stockbridge,	69
Pine Ridge,	118
Mayhew,	35
Chickasaw,	114
	459

The increase during the year, though reported at Wheelock only, where it was thirty, amounts in all the churches to more than a hundred. The congregation at Wheelock has never before been so large and attentive as during the last year. At Stockbridge 60 or 70 attend worship on the Sabbath; at Norwalk about 40. In the vicinity of Pine Ridge and in the western part of the country, through which Mr. Kingsbury itinerates, the desire of the people to hear the gospel is evidently increasing, the Sabbath is more observed, and the ministration of the word more blessed to the spiritual benefit of those who hear. The past has been to the Choctaws a year of refreshing from the presence of the Lord, and to the missionaries one of encouragement and rejoicing. The church members have generally honored their profession. There has been little call for church discipline. Some have died who were evidently ripened for glory. At the time of the latest intelligence numbers were inquiring after the way of life. The chiefs, though not professors of religion, are friendly to the gospel; and one of them recently remarked, that religion and education are now the subjects of deepest interest among their people.

With respect to education there has been a decided advance among the Choctaws during the last year. Seven schools have been taught by the mission; and the whole number of pupils attending them has been about 210, and the average daily number about 160. A number of other schools have been taught by native Choctaws in their own language, in which good progress has been made by both adults and children. Sabbath schools have been taught at all the stations, embracing generally a number of pupils somewhat larger than the week day schools. The one taught by Miss Burnham, on Red River, has an interesting Bible class connected with it. From this school ten or twelve have been received to the church of Christ. The number of boarding scholars, including 34 at Wheelock and 20 at Pine Ridge, is 54; the expense of whose board is principally paid by their parents or

friends, or from the funds appropriated by the Choctaw government.

But the measures adopted by the Choctaw government for promoting education are most decisively indicative of an advance in this respect, and are indeed among the most liberal provisions ever made by any people for the education of their children and youth. At the session of the National Council last November, a bill was passed establishing three boarding academies for boys, and four for girls, and appropriating for the support and instruction of the first three the sum of $18,500 annually, and for the four for females the sum of $7,800 annually; making together the sum of $26,300 as a public annual appropriation for the support of schools. One of these academies for boys is by law to be under the immediate management of the national council; and the other two under that of the mission of the Methodist Episcopal church, provided teachers and laborers should be furnished and expenses defrayed by that mission, amounting to $1,000 for each school; and the four academies for girls are to be placed under the management of the mission of this Board, on condition of their furnishing teachers and laborers, and defraying expenses in a similar proportion. The general supervision of all these academies is to be with the national council. Committees were appointed for deciding on the location of the several schools, and superintending the erection of the requisite buildings. Those for that of which the Choctaws retain the whole management in their own hands, are nearly completed, about twelve miles west of Pine Ridge, and it is expected to be opened for pupils this autumn. One of those for girls is located at Wheelock, and was opened on the first of May last with 24 pupils, and the number will probably be considerably increased. The sites of the other three for females, owing to disagreement on the point, have not yet been decided upon; and whether the mission will take the instruction and management of them or not, will depend much on their location. In the academies for boys, agriculture and the mechanic arts are to be taught; and in those for girls, household and domestic labors. In all one tenth of the pupils are to be orphans, if so many shall apply for admission.

With christian knowledge and piety and education and general intelligence, temperance and good morals generally are obviously on the advance. To this effect the influence of the military corps at Fort Towson, under the command of Colonel Loomis, has, by the temperance, the attention to public worship on the Sabbath and to Sabbath school instruction, and by the exemplary christian conduct of officers and men, contributed in an important degree An interesting revival of religion prevailed there and at Doaksvill during the last winter and spring. At these two places the con

tributions at the monthly concert for prayer, during the four months ending with June, amounted to $78, besides other valuable donations to the mission which have been received during the year.

As the number of Choctaws who read their own language is constantly increasing, there is an urgent call for more books. Larger portions of the Scriptures need to be translated, and new editions are demanded of books heretofore printed. On this department little labor comparatively has been bestowed the last year, owing to the other pressing demands made upon the time and strength of the missionaries.

Three Choctaw young men are now prosecuting study with the expectation of becoming, at no distant day, preachers of the gospel of Christ to their own people. J. E. Dwight and P. Fisk were mentioned in the last report. The third is Israel Folsom, who formerly spent some years at the Cornwall Foreign Mission School. All promise to be useful helpers in the gospel ministry. May the Lord add his blessing and raise up others, till the spiritual wants of this interesting people shall be fully supplied from among their own sons.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar.

(1 station ; 1 missionary, 1 female assistant missionary ;—total, 2.)

Messrs. Allis and Gaston are still laboring among the Pawnees, the former as a teacher, and the latter as a farmer, supported by the United States government, in conformity with treaty stipulations. One other teacher, three other farmers, with two blacksmiths and two assistants, are also laboring among the Pawnees under the same patronage. They have, however, but begun their work, and it is hardly time to look for great results. In conformity with the provisions of the treaty, eighteen yokes of oxen have been furnished these farmers to be used for the Indians. With these about one hundred acres of land have been ploughed, most of which was planted the last spring. Up to this time these Indians have suffered much from want of food, and have been compelled, to obtain it, to wander in search of roots, or to make long hunting tours for buffalo. This will prevent much being accomplished by schools, till the Indians can raise produce sufficient to enable them to remain most of the year at their villages. This, it may be hoped, will soon be the result of the measures now in progress. In April last Mr. Dunbar writes that about one third of the Pawnees, embracing most of their principal chiefs, had come in with the intention of taking up their abode at the villages selected for agricultural settlements, and the prospect was that most

of the remainder would follow their example, before the planting season next year. Recent communications inform us that a cloud has come over these prospects. During the spring, parties of the Pawnees, found at a distance from their villages, were repeatedly attacked by parties of Sioux and other northwestern tribes, and some of their number killed, and many horses stolen. But no enemy attacked their villages till the 27th of June, which to the Pawnee settlers, just assembled at the place of their choice, and entering on the new mode of life in which they had promised themselves peace and an abundant supply of their wants, was a disastrous day. Early in the morning a strong party of Sioux came upon one of the Pawnee villages by surprise, when a course of fighting and plunder ensued, which lasted till mid-day, and resulted in killing 67 Pawnees, wounding 20 others, seizing about 200 horses, and burning 20 out of the 41 lodges of which the village was composed. The value of the property lost was estimated at $8,000 or $10,000. Some children were taken captive. Some of the most important chiefs and braves, and those most favorable to the improvement of their people, were killed. The battle was a mile from the mission house and in plain view ; and though neither the missionary's family, nor those of the government teachers and farmers were molested, the scene was still deeply painful to their feelings. It is hoped that effectual measures will be adopted by the United States government to prevent the recurrence of similar outrages. If continued, they must effectually counteract all humane or christian labors for meliorating the condition of these Indians.

During the past year, while the Pawnees have been assembling at their new place of residence, they have required much of Mr. Dunbar's time and attention ; and as he has had no assistant in completing the arrangements about the mission premises, and providing supplies for his family, he has been so much occupied in secular labor, as to leave little time for giving stated religious instruction to the Indians. Most of what he has given has been at their lodges, and in private intercourse with individuals and families. The state of the mission imperiously needs the help of two or three additional mission families, including at least one preacher. The Indians still manifest much friendship and confidence in the missionary ; and if they can dwell in safety, the prospect, if the requisite instruction shall be given and crowned with the divine blessing, of making them partakers of all the blessings of the gospel, is highly favorable.

MISSION TO THE OREGON INDIANS.

WAIILATPU.—Marcus Whitman, M. D., *Physician and Catechist*, and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* and Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician and catechist, and 3 female assistants;—total, 7.)

Early in the autumn of last year, and immediately after receiving the instructions of the Prudential Committee to discontinue the southern branch of the Oregon mission, a meeting of the missionaries from all the stations was held to consider the course to be adopted. In their estimation, the circumstances of the mission and its prospects were so far changed, that they should be justified in going forward with the mission as it then was, until the case could be again referred to the Committee; and it was thought expedient that Doct. Whitman should proceed immediately to Boston, with the hope that he might return to his labors again early in the ensuing spring. He left his station on the 3d of October, but owing to various unavoidable hindrances, while crossing the continent, he did not reach Boston till the 30th of March. Such were the communications from the mission, and the representations of Doct. Whitman, that the Committee, in compliance with the unanimous desire of the missionaries, authorized them to continue their labors at the stations on the southern branch of the Columbia as heretofore. Mr. and Mrs. Gray requested to be dismissed from the mission; which was granted. Mr. and Mrs. Spalding were authorized to continue their labors at Clear Water.

From the statements of Doct. Whitman it appears that the Indians in the vicinity of Waiilatpu and Clear Water, are making encouraging progress both in christian knowledge and in improving their social condition. As they cannot reside near the missionary, nor be steadily under instruction longer than they can find the means of subsistence there, the former must be very closely connected with the latter. About fifty families now plant fields from a quarter of an acre to three or four acres each, near Waiilatpu, besides smaller plats of ground planted by others in the vicinity. From the corn, wheat, potatoes, etc., which are produced on these, with the fruits of short hunting excursions made at appropriate seasons, a number of families are comfortably provided with food through the whole year; and some manifest so much economy and foresight as to have grain of the last year's crop in their lodges even till the new harvest is gathered in. The number of families that plant near Clear Water is about 140, their

fields usually consisting of from one fourth of an acre to five acres. As the result of his labors, one chief had 176 bushels of peas, 100 of corn, and more than 300 of potatoes. The crops of another amounted to nearly as much, and those of a third to still more. At Kamiah, also, still further in the interior, the station formerly occupied by Mr. Smith, but now vacant, a great addition has, during the last year or two, been made to the amount of land tilled by the Indians.

Nor has this progress in efforts to procure the means of subsistence been wholly confined to the Indians in the immediate vicinity of the stations. More or less of it is to be seen at the several places to which the Indians resort in all that part of the country. To aid in this work of improving their social condition, the missionaries have from time to time given, or loaned, or sold to the Indians, as their circumstances seemed to require, a few hoes, ploughs, and other utensils; and have also aided them in furnishing themselves with seeds for planting; ever aiming, in all they have done for them, most effectually to awaken their own energy and forecast, and lead them to rely on their own resources.

It is believed that progress has also been made in accomplishing the more direct and important object of the mission. While the Indians have been enabled, in the manner just mentioned, to remain more steadily and for a greater portion of the year within reach of the missionaries, they have been disposed seriously to attend on religious instruction. The number who meet for public worship varies with the season of the year, and the employments of the people. Early in the spring, while preparing their grounds and planting, the native congregation at Waiilatpu, on the Sabbath, is usually from 200 to 400, and on week-day evenings from twenty to fifty. Then come three months for hunting, fishing, and gathering esculent roots, when the Indians visit the station occasionally to take care of their little fields, and when the stated religious meetings are attended by few. Then come three months embracing the period of harvesting, when from fifty to two hundred assemble on the Sabbath; while, during the remaining three months, the number is less again. When at meeting, the Indians, remarks Doct. Whitman, give a solemn and thoughtful attention to instruction.

Not those only who reside a portion of the year near the station are benefitted. Many from the more distant bands often visit the stations to converse on religious subjects, and carry back a good deal of information to their families and neighbors. Occasionally also the missionaries visit these bands to preach and converse on these things. When at home or on their tours the principal men in each band conduct public worship morning and evening, at which there is a general attendance. Those who do

not assemble in this manner, have something like family worship in their own lodges. There is abundant evidence, says Doctor Whitman, that religious truth is exerting a restraining influence over these Indians.

Similar remarks may be made relative to the religious state of the people in the vicinity of Clear Water. During the last winter the religious meetings on the Sabbath were attended by about a thousand Indians, who manifested great interest in the truths preached. Many, apparently under the influences of the Holy Spirit, seemed to be deeply convicted of their sin and ruin, and to inquire anxiously after the way of salvation. A considerable number, Mr. Spalding believes, have experienced the renewing grace of God. The two received to church fellowship four years ago, and a few others of whose piety some hope was entertained, have stood firm and been active in christian labors among their own people. Public prayer meetings and little assemblages at private lodges have been highly interesting and encouraging.

During the uncommon severity of the last winter the missionaries at Tshimakain had little access to the Indians, but few families being near the station or within their reach. Little interest has been manifested in religious instruction, and none give evidence of having been savingly benefitted by it.

At Tshimakain two schools have been taught, one at the station, having an average attendance of eleven pupils, and one five miles distant, having twenty-two. This last was visited by one of the mission family almost daily. At Clear Water the school embraces from 200 to 225 in daily attendance, including adults and children, about twenty of whom read well in their own language, and many others can read with some hesitation. As only two small books have been printed in the Nez Perces language, most of the instruction is given on the black-board, or by lessons containing verses of the Scriptures, printed with the pen by the missionaries, and delivered each morning to the scholars, by whom copies are multiplied and learned. About 150 are able to copy with a pen these daily lessons.

Doct. White, the United States agent for Indian affairs in the Oregon country, visited Clear Water last December, and while there, held a meeting of the Nez Perces bands in that quarter, which resulted in the organization of a simple form of government for the tribe, the choice of a principal and subordinate chiefs, and the adoption of a few laws adapted to their condition. All was done with great harmony and good feeling, and the visit and christian influence of the Agent was encouraging to the mission family, and promised much good to the Indians.

The laws mentioned above with the names of the chiefs and the districts over which they severally presided, were printed at the

mission press; and with a small book in the Flat Head language, prepared by the missionaries at Tshimakain for their schools, embracing sixteen pages, is all the printing executed for the mission during the year.

The papists are making arrangements to strengthen and extend their missionary operations throughout the Oregon country. The Indians in considerable numbers have been drawn away after them and baptized.

Doct. Whitman, on his return to his field of labor, left the western frontiers of Missouri on the 31st of May last, in company with a body of emigrants bound for the Oregon country, embracing nearly a thousand persons, including women and children, with nearly 2000 horses and cattle, conveyances, and various facilities for making a settlement in that country. They were to be escorted across the mountains by a company of United States troops, who were to examine the route and adopt measures for facilitating intercourse between the States on this side and the new settlers beyond the mountains. Other emigrant parties, it is understood, contemplate soon taking up their abode in those new regions.

Additional laborers are much needed in connection with this mission. The brethren there, owing to their location, are compelled to devote so much time to manual labor, in procuring the means of subsistence for themselves and families, and in other similar ways, as to leave comparatively little for their more appropriate labors as preachers of the gospel. A pious, enterprising, intelligent, good tempered layman at each of the stations, would probably enable the missionaries to perform double the work they now do as religious teachers to the Indians. At least one ordained missionary also should be added to the mission to be associated with Doct. Whitman, and take charge of spiritual things at the important station of Waiilatpu.

The number of emigrants who will soon press into the Oregon country is another reason for strengthening without delay the means of exerting a religious influence there. How desirable it is that these emigrants and their families should find christian preachers there, and be met on their arrival by the guiding and restraining influences of christian institutions. In this view of the subject, the importance of sustaining the mission becomes much more obvious and great. It is seen to have new, wider, and more permanent bearings. In a similar manner all the missions to the Indian tribes on the frontiers of our western States, have other relations which should be taken into account, besides the influence they exert on a few thousands of Indians. They anticipate the wave of white population which is rolling westward; they will modify the character of that population as it comes up; and if well sustained, they prevent the necessity, or at least, greatly diminish the

amount of home missionary labor which would otherwise be required there at a future day.

The Committee take pleasure in again acknowledging the kind offices performed for the mission families by the gentlemen of the Hudson Bay Company, stationed at Vancouver, Wallawalla, and Colville, and by Doct. White, United States agent for Indian affairs in the Oregon country.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician;* Alexander Huggins and Robert Hopkins, *Farmers and Assistants;* Mrs. Williamson, Mrs. Huggins, Mrs. Hopkins, and Miss Fanny Huggins.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary;* Gideon H. Pond, *Farmer,* and their wives.

TRAVERS DES SIOUX.—Stephen R. Riggs, *Missionary,* and Mrs. Riggs.

(3 stations; 3 missionaries—one a physician, 3 male and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Hopkins, of Ripley, Ohio, were appointed to this mission, with the expectation that they, in company with one of the ordained missionaries formerly at Lac qui Parle, would form a new station. Mr. and Mrs. Riggs, with the approbation of the committee, left the mission early in the summer of last year, principally for the purpose of superintending the printing of books and tracts which had been prepared by himself and his brethren of the mission, with the aid of the Messrs. Renville, gentlemen connected with the American Fur Company, in the Dakota language. The following is a catalogue of the works printed:

	PAGES.	COPIES.
1. Odowan Wowapi—Hymn Book, ...	72	1,500
2. Wowapi Inopa—Second Book, ...	56	1,200
3. Wowapi Mitawa—My Own Book, prepared from Gallaudet, ...	64	1,500
4. Tract—Poor Sarah, and Eliza the Indian Sorceress,	16	1,200
5. Dakota Wowapi Wakan—Dakota Scriptures, (including Genesis, part of the Psalms, Gospels of Luke and John, Acts of the Apostles, Paul's Epistles, and the Revelation, in 2 vols.,	528	1,000

These works embrace in all 736 continuous pages of reading, the number of copies amounting to 7,400, and the whole number of pages in all being 818,400.

Mr. and Mrs. Riggs left Cincinnati, on their return to their labors, about the first of May. Owing to the almost entire failure of their crops at Lac qui Parle, a large portion of the Indians, who usually spend the winter there, including more than half the

members of the church, left this place last autumn and took up their winter quarters at different places within fifty miles of Fort Snelling, hoping there to find the means of warding off the terrors of actual starvation, which seemed inevitable, if they remained where they were. By the United States agents at the Fort and by individuals, assistance to the amount of some thousands of dollars was furnished them in provisions, blankets, guns, ammunition, &c. Still many of them, as the spring approached, were reduced to great extremities. The few who remained at Lac qui Parle, in consequence of herds of buffalo coming into the immediate vicinity, (a very uncommon occurrence,) had an abundance of food during the whole winter. This dispersion of the Indians from Lac qui Parle induced Doct. Williamson and Mr. S. W. Pond to exchange stations for a time, the former spending the winter and spring near Fort Snelling, and the latter at Lac qui Parle. The condition of the church members, scattered abroad, beyond the reach of the usual means of grace, subjected to numerous temptations, and to great extremities, has been very unfavorable to their spiritual welfare. Some have dishonored their profession, though most seem to have stood firm, earnestly anticipating the time when they should be again gathered around their spiritual shepherd, attending the public worship of God and sending their children to school.

The year has of course been an unfavorable one in all the departments of missionary labor. The congregation at Lac qui Parle has averaged about forty, and the school about twenty, and nearly all the adults who remained there have been diligently engaged in learning to read. The advantages enjoyed and the progress made have been good. At Fort Snelling the attendance at meetings has been much less and more unsteady, while no school appears to have been taught there. Only one has been received to the church, though a number at both stations have been in a serious and inquiring state of mind, and some have requested admission to church fellowship.

The missionaries make grateful mention of the fact that health and life have been preserved to all the members of the mission; and that of 130 baptized Sioux, no adult and but one child has died during the year. This is the more interesting and remarkable, since, on comparison with the last annual report, it will be seen that in the church there has been no death for three years, and among the baptized children but one death in two years.

As the treaty negotiated with the Sioux two years ago has not yet been, and will not probably be ratified, the Messrs. Pond are making arrangements for a permanent station about nine miles from Fort Snelling, where a thousand Indians will be easily accessible by them, and where are located the chief and his band

with whom they labored when they first entered the country about ten years ago.

Of the improvement of the Indians in habits and condition, Mr. Pond writes:

"The superstition and idolatry of this people are evidently, though gradually, disappearing before the light of truth; and though we have not reason to hope that many of them are born of the Spirit, yet we have the satisfaction of knowing that not a few of them have lost all confidence in the lying vanities in which they formerly trusted, and are convinced of the truth of the gospel. Mr. Huggins has lately assisted two of them to erect log houses, the first ever erected at Lac qui Parle by the Indians, though we hope they will not be the last. Hitherto their dwellings have been frail, made of skins or bark; but now many of them seem desirous to build for themselves houses more comfortable and permament; and if they shall not be disturbed by treaties, we hope in a few years to see it accomplished. The aversion of the men to labor has heretofore been a great hindrance to their improvement; and we are much encouraged at seeing some of them beginning to build houses and plant fields with their own hands."

At the latest dates Mr. and Mrs. Riggs had selected, as the site for a new station, a place called Travers des Sioux, at the head of boat navigation on the St. Peter's river, 75 miles from its junction with the Mississippi, and about 125 miles below Lac qui Parle. Here is an Indian village of 30 or 40 lodges, and in many respects a favorable place for missionary labor; but the Indians there Mr. Riggs found in a state of great excitement, occasioned by their quarrel with the Ojibwas, their destitution of food, and other causes. He arrived there on the 20th of June. A month afterwards he could hardly regard the point as decided that a station could be sustained there. Himself and family had been deeply afflicted by the accidental drowning of a brother of Mrs. Riggs in the St. Peter's river.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall and Leonard H. Wheeler, *Missionaries;* Grenville T. Sproat, *Teacher;* Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, and Miss Abigail Spooner.

POKEGUMA.—William T. Boutwell, *Missionary;* Edmund F. Ely, *Catechist;* Mrs. Boutwell and Mrs. Ely.

RED LAKE.—Frederick Ayer, *Missionary*, Mrs. Ayer.

(3 stations; 4 missionaries, 1 catechist, 1 other male and 7 female assistant missionaries;—total, 13.)

As the treaty negotiated between the Sioux and the United States, more than two years since, has not been carried into effect, the quarrel between that tribe and the Ojibwas still remains unsettled, and war parties from each often bring consternation and death upon the unsuspecting settlements or hunting companies of

the other. No effectual measures seem to be taken to put a stop to this savage and bloody strife. The effect of it on missionary labors at Pokeguma has been the same as mentioned in the last annual report. No Ojibwas dare to reside there. The church and the families formerly gathered round the station there have remained in a state of dispersion, unfavorable to their own improvement, and disheartening to the missionaries. The buildings and inclosed fields belonging to the mission and to the Indian settlers are valuable, and nothing but peace, with the blessing of God, seems requisite to make the place the seat of a prosperous christian village. Mr. Boutwell has remained there, taking care of the premises, instructing the Indians who occasionally visited their favorite dwelling place, and spending short periods, when he could, with small bands who were encamped within his reach. On one of these visits he admitted two Indians to the church. With another portion of them Mr. Ely spent most of the year at Fon du Lac, where some large and interesting meetings have been held with them and other bands in the vicinity who came to worship with them. At some of these meetings the Spirit of God appeared to be present, and deep and salutary impressions appear to have been made.

At La Pointe three persons have been received to church fellowship, and three children baptized. The meetings, of which three are held for the Indians on the Sabbath, and one for the white settlers, have been larger and more interesting than ever before. The average congregation is about forty. Besides the Sabbath meetings there are two for the Indians on other days, and a system of visiting has been adopted by the missionaries, which is intended to carry a knowledge of the gospel, as often as once a week, to all the Indian families who are willing to hear it in their own lodges. The missionaries also followed them last spring to the place, twenty miles distant, where they make their sugar and plant most of their fields. Here the meetings and visits were continued, and Mr. Sproat went three times a week to all the lodges to keep up among the children, while removed from school, the habit of reading. Some highly interesting scenes are described.

The schools at La Pointe, of which there are two, have each contained, on an average, twenty-five or thirty pupils, most of whom have attended with a good degree of constancy, and made encouraging progress. The Sabbath school, which has heretofore embraced few besides half-breeds, has this year been attended by nearly thirty pupils, half of whom were full Indian children.

The confidence of the Indians in the missionaries, and their interest in religious instruction and in the education of their children, appear to be increasing, and the missionaries are encouraged

to believe that, if the number of laborers could be enlarged, so as to carry instruction with little delay to all the bands, there would soon be effected a great change in the moral character and condition of the Ojibwas. In this they are more confirmed by what they observed while visiting some remote bands in the northeastern portions of their territory. Mr. Ayer; accompanied by a Mr. Spencer from Ohio, early last winter visited Sandy and Leech lakes, where formerly some missionary labors were performed, and proceeded on to Lake Winnipeg, and thence to Red Lake, about 500 miles northwest of La Pointe. This journey was made on foot, through regions of unbroken snow, with no human habitations, except at three points, all their baggage and provisions being carried on a sledge drawn by dogs, and with no shelter from cold and storms but the canopy of heaven. At both Leech and Red Lake they were received by the Indians in the most friendly manner, and urged to settle among them and instruct them. So open and inviting did the field at Red lake seem to be, that they returned immediately, and in conference with their brethren it was decided that Messrs. Ayer and Ely should proceed to occupy it; and they soon started, accompanied by Mr. Spencer, with the means of making a longer stay with that interesting band. On the 12th of April they were at Lake Winnipeg, three days' journey from their place of distinction. On this journey they were able to take horses. The waters of Red lake empty themselves into the Red river, which runs northerly to Hudson's bay, and is but a few days' travel from the Scotch settlements on that river. The band of Ojibwas there is estimated to embrace a thousand persons, and is one of the most numerous bands in the tribe.

About the first of October of last year, Robert Stuart, Esq., of Detroit, Superintendent of Indian Affairs in the northwest, met the Ojibwas at La Pointe and negotiated a treaty with them, by which they ceded to the United States the whole of their lands lying on the south and southwest of Lake Superior, and extending westerly to the sources of the Mississippi river, except some reservations, embracing a large tract about Fon de Lac and another about Sandy lake. It is not expected, however, that the Indians will be dispossessed, for many years, or that any portion of the country will be occupied by white settlers, except the mineral districts on the southern shore of Lake Superior. By the terms of this treaty annuities in money, goods, provisions, &c., are granted to the tribe, amounting to $25,000 a year for twenty-five years; making an aggregate of $625,000; also $2,000 annually for schools; also $5,000 for purchase of stock, agricultural utensils, &c.; also $75,000 for liquidating their debts to the traders, and $13,000 for gifts to the half-breeds;—amounting,

with the annuities, to $768,000. Blacksmiths, carpenters, and farmers, are also to be furnished. Between 3,000 and 4,000 Indians, including all the most influential and intelligent chiefs, were assembled at La Pointe on the occasion. The whole transaction seems to have been characterized by uprightness and fair dealing on the part of the commissioner, and to have been understood and fully approved by the Indians. Much was done to encourage the missionaries in their labors to induce the Indians to adopt the customs of civilized life, to educate their children, and to listen to the instructions of the missionaries. Religious meetings were held nearly every day during the two or three weeks while the council continued. No business was transacted on the Sabbath; and many of the Indians, influenced by the example of the commissioner, listened to the word of God, who had seldom, if ever, heard it before. By this treaty, it is stipulated that the intercourse law, forbidding the introduction of intoxicating liquors into the Indian country, shall be continued in force over the ceded territory. If this and the other provisions of the treaty should be carried into effect in an efficient and christian manner, and an adequate number of missionaries shall be sent among them, the prospect seems fair, that, with the divine blessing, a great improvement may soon be effected in the condition and character of the Ojibwas.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

During the last ten years the preaching of the gospel, in connection with efforts to promote temperance, has, by the blessing of God, effected a great improvement in the morals of this remnant of Indians. Owing to the irregular and inefficient manner in which their schools, now under their own control, have been managed, it is doubtful whether the people have, during the period mentioned, become more intelligent. Nor is it supposed that they have increased in numbers. Various causes of internal dissension have existed, which have greatly impeded their prosperity and happiness as a people; and these have by no means ceased to operate. After the question of ceding their lands and removing to some other location had been agitated for years by persons without their own community, aided by a party among themselves, but without accomplishing the object, a vote was at last obtained to petition the legislature of Wiskonsin Territory to admit this band of Indians as citizens, after the example of their

neighbors, the Brotherton Indians. The petition was acted on and granted in March last, and measures were adopted to divide the lands among the several families. To all this the majority of the Indians, it is said, and more than three fourths of the church members, are so decidedly opposed, that, rather than come under the laws of the territory as now contemplated, they prefer to cede their portion of their reservation to the United States and remove west of the State of Missouri; and they have requested that a treaty may be held with them for this purpose. Whether the United States government will meet their wishes in this is not known. If this should be the result, the tribe, numbering altogether only between two and three hundred persons, will be divided into two widely separated bands, neither of which will seem to be large enough, when other circumstances are considered, to justify the sustaining a mission for their sole benefit.

While topics, so deeply interesting to the Indians, and on which so much angry strife was awakened, have been under discussion, the state of religious feeling, as would be supposed, has been very unfavorable, and instances of unchristian conduct in the church, and of vicious indulgence among those out of it, have been frequent and painful. Still the meetings on the Sabbath have been generally well attended, and it is believed that the mission has contributed much to restrain and moderate the people in these agitating scenes. No account is given of any additions to the church. The number of church members is about fifty.

The Indians have had a school taught but a few months.

One Indian of this tribe, Jeremiah Slingerland, a promising young man, educated at Moore's charity school in Hanover, N. H., is now a member of the Bangor Theological Seminary. During his residence in Bangor he has interested himself much in the remnant of the Penobscot Indians residing in that vicinity. Though he has to encounter their papal prepossessions, and the opposition of the priest, who strictly prohibits all intercourse with the new teacher, yet a portion of them manifest confidence in him; and it may be hoped that a small school which he has sustained, and the religious instruction which he imparts will result in some good. In this work he has received some pecuniary aid from the treasury of the Board.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* Mrs. Rockwood, Miss Hannah Whitcomb, *Teacher.*

SENECA.—Asher Wright, *Missionary;* Mrs. Wright, Miss Sophia Mudgett, *Teacher.*

CATTARAUGUS.—Asher Bliss, *Missionary*, Mrs. Bliss; Hanover Bradley, *Teacher and Catechist*, Mrs. Bradley, Miss Fidelia Adams, *Teacher.*

ALLEGHANY.—William Hall, *Missionary;* Mrs. Hall, Miss Margaret Hall, *Teacher;* Zechariah Jimeson, *Native Helper.*

(4 stations; 4 missionaries, 1 male and 9 female assistant missionaries;—1 native helper;—total, 15.)

The whole number of Indians now residing in the western part of the state of New York, is about 3,000; about three fourths of whom are Senecas, and the remainder Tuscaroras, Onondagas, and Cayugas, with a few Oneidas and Mohawks, remnants of the formerly powerful Six Nations; to whom a small band of Delawares have joined themselves. They have hitherto occupied five reservations, embracing together about 110,000 acres. The treaty mentioned in the last annual report will probably be carried into partial effect during the current year, as the time stipulated for the removal of the Indians from the Buffalo, Tonawanda, and the ceded portion of the Tuscarora reservations, will expire in a year or two. Some progress has already been made in selecting sites and preparing houses and fields. This process is likely to occasion some unhappy collisions; and no little inconvenience and suffering will result from removing even so short a distance. The sum allowed for the buildings and landed improvements of those who are to be removed, will not, in the estimation of the Indians themselves, or of judicious aud disinterested persons, defray half the expense of preparing, in their new location, buildings and farms as good as those they are compelled to abandon. On this account many who were comparatively good farmers, living comfortably, and every year improving their condition, will find themselves impoverished, subjected to many hardships and deprivations, and will, perhaps, under a sense of the injury they are sustaining, become disheartened and hopeless of all future security or improvement.

No arrangement has been made for securing the mission property at the Tuscasora and Seneca stations. Further attention will be paid to it.

During the year the minds of the Indians, on all the reservations, have been comparatively quiet, and the operatoons of the mission have gone forward with fewer disturbing andi cunteracting influences than for some years before.

The schools on the several reservations have embraced about the same numbers of pupils as heretofore. The number of schools taught has been nine or ten; some of them, however, have been continued but a part of the year. The whole number of pupils enrolled during the year has been about 250, though the average attendance has not much exceeded half that number. Increasing interest is manifested by the Indians in the education of their children, and they earnestly desire that boarding schools may be established among them, that their children may be more effectually instructed in the English language, and in some kinds of work which they now have little opportunity to learn.

The influences of the Holy Spirit have been witnessed to a greater or less extent at each of the stations; which has resulted in more full attendance in the house of God, more serious use of all the means of grace, the healing of many dissensions in the churches, an increase of spirituality and faithfulness in duty among the members, the penitence and restoration of eight or ten backsliders, and the addition of forty-three to the church fellowship on profession of their faith. A number of others were, at the dates of the latest communications, candidates for admission to the churches. Twenty-six adults and about thirty infants have been baptized during the year. In one neighborhood at Cattaraugus, there are in six families fifteen members of the church, which embraces every person over fifteen years of age; and as all the children have been dedicated to God, there is no unbaptized person in that settlement. The whole number of church members appears from the accounts received to be 234 in regular standing; of whom 49 are at Tuscarora, 20 at Seneca, 51 at Cattaraugus, and 114 at Alleghany. On some of the reservations it is stated that the marriage relation has been regarded with more than usual sacredness; and on all increased and successful efforts have been made to promote temperance. Mr. Bliss states that it is a rare thing to see a drunken Indian at Cattaraugus.

Last autumn Mr. Bradley spent some weeks in visiting the Indian families on the Alleghany reservation, especially those residing at the two extremes most remote from the mission house, and where the people generally are ignorant of the gospel and heathens. Instead of the neglect and opposition which he anticipated, he was cordially received; almost every one would attend seriously to religious instruction, and many frequented the meetings held in their several neighborhoods. They desired schools for their children, and seemed ready for further religious instruction. Not a few from heathen families have frequented the religious meetings at the stations.

The small printing press at the Seneca station has enabled Mr. Wright to be constantly adding to the amount of reading matter,

accessible to the increasing number of Senecas who are able to acquire knowledge from what is printed in their own language. Reading and spelling lessons, portions of the Scriptures, hymns and other useful matter have been issued from time to time, in the form of a periodical, or otherwise, as the circumstances of the mission family would permit. The means for stating the actual amount thus printed are not at hand.

MISSION TO THE ABENAQUIS.

Peter Paul Osunkhirhine, *Native Preacher.*

No school has been taught during the year. The causes of this were the small number of pupils who attended, and even a portion of these must go with their parents on hunting excursions a part of the year, and the failure of some contributions heretofore received from friends in the vicinity of the mission, by which the teacher was supported. It still seems highly desirable that the schools should be resumed, and that the Indian females should not be deprived of the salutary influence which the teacher was exerting on their social condition.

In spiritual things the mission has been prospered. Five Indians have been received to church fellowship during the last year, on profession of their faith, and all who had been subjected to the censure of the church have been, on satisfactory evidence of their repentance, restored to its communion. The whole number received to the church since Mr. Osunkhirhine commenced his labors with this band, is forty-six, of whom forty-one still survive and are now members in good standing.

The papal priests are active, as heretofore, in opposing the progress of spiritual religion among the Indians, and especially one of them who has acquired a knowledge of their language. Mr. Osunkhirhine goes forward in his work with cheerfulness, discretion and energy. Recently he and his people have been much refreshed by a visit from a company of French protestant preachers and Scripture readers, who spent a week with him, holding meetings and visiting and reading to the Indians.

General Summary.

Having in the preceding pages taken a survey of the several departments of labor, both at home and abroad, and given the particulars relating to each of the missions, the following is pre-

sented as a summary view of what, through the divine favor, has been acomplished. The amount received into the treasury of the Board during the year ending on the 31st of July last was $244,224 43; and the amount of payments was $257,247 25; leaving the treasury indebted to the amount of $13,022 82.

The number of missions sustained during the year is 26; connected with which are 86 stations, at which are laboring 131 ordained missionaries, eight of whom are physicians, eight other physicians, 15 teachers, 10 printers and bookbinders, six other male and 178 female assistant missionaries—making the whole number of missionary laborers sent from this country and sustained by the Board, 348, which is eight less than the number last year. If to these be added 14 native preachers and 116 other native helpers, the whole number of missionary laborers connected with the missions and sustained from the treasury of the Board, will be 478, which is 10 less than were reported last year. Of these missionary laborers, four ordained missionaries, and two male and nine female assistant missionaries, in all 15, have been sent forth during the last year, being the least number of preachers, and the least number, including all classes of laborers, that has been sent forth during any year since 1831.

Organized by these missions and under their pastoral care are 62 churches, to which have been received during the last year 2,690 converts; and which now embrace, in regular standing, 20,797 members.* This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions is 16, with four type foundries, 43 founts of type, and 30 presses. Printing has been executed for the missions in 33 languages, exclusive of the English, 15 of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000, and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185.

In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are 524 pupils; besides 22 other boarding schools, in which are 699 pupils, more than 400 of whom are girls. Of free schools the number is 610, containing 30,778 pupils; making the whole number of pupils under the care of the missions, 32,000.

* Allowing for an error in the summary of last year, this is 2,526 more than was then reported.

Concluding Remarks.

We have now completed the survey for another year of what the missionary spirit, which prevails in the christian community sustaining this Board, has accomplished. We have looked at the means employed and the results. The means and laborers are probably more various and efficient, and the results greater than the most sanguine pioneers in this work anticipated thirty-three years ago. And indeed a great work has been accomplished. To sustain 130 preachers and more than 200 other laborers among the unevangelized nations; to be translating and printing the Bible and other books in thirty languages, with thirty presses, and at the rate of fifty or sixty millions of pages a year; to have thirty thousand pupils in schools, more than twenty thousand hopeful converts gathered into churches; to be conferring temporal and spiritual blessings, great and numberless, on so many communities and individuals; to have so many already rescued from hell and entered heaven, through the agency of these missions, so many more on the way to glory, and so many causes in operation which, we hope and believe, will carry salvation to millions yet unborn, is surely a great and blessed achievement. But, after all, are we satisfied with what we have done? Is it all that we ought to have done, and all that Christ required? God has greatly blessed our efforts; but has he done it to such an extent as to fulfil his promises, relative to the universal spread and triumph of the gospel, in all their strength and richness? Perhaps no missionary society is permitted to see greater results, compared with the pecuniary resources and the number of laborers employed, than this Board. Perhaps on the operations of none has the divine favor rested more obviously and in larger measure. Yet we expect something better and greater than we have yet seen.

When we extend our view and consider what all existing missionary societies have accomplished, how God has blessed their labors, and what rich spiritual benefits have been conferred by them, the results still fall altogether short of what the Scriptures make us hope one day to see. The power and grace hitherto displayed, by no means correspond with the conceptions and hopes which the Scripture predictions on the subject encourage us to entertain.

But how are these greater and more glorious results to be attained? How are these richer effusions of grace—these stores of spiritual blessings, purchased by Christ's dying love, and treasured up in heaven, to be drawn down upon the famishing nations? Are we to wait passively, or to go on as we are now doing, until, when the time, according to God's sovereign ap-

pointment, shall have arrived, we hear that the heavens are opened over one tribe in Asia and another in Africa, over one island of the sea and another, and that in very deed a nation is born in a day? Or are those great spiritual blessings, those triumphs of grace over idolatry and superstition and debasement, to be connected with human instrumentality; and to be preceded by an advance, on the part of the people of God, in christian holiness, in labors and sacrifices, in self-devotion, as much beyond what is now found among us, as the results we hope for are more glorious than those we now see? The teachings of the Scriptures and of providence show that it is only by such a co-operation of human with divine agency, that the fulfilment of these promises is to be effected. If the people of God would see these results, they must prepare for them. If they would hasten them on, they must not delay their own preparation.

What preparation then, do the people of God need before the Scripture promises, relative to the final triumph of the gospel in this world, will be actually fulfilled. This inquiry deserves serious attention; and let us remember too, that the preparation to be considered is not to be made by missionary societies, nor by christian denominations, nor by churches—but by *individuals*. It consists in something which individuals only can be, and which individuals only can do.

1. More living piety, more true holiness, is essential to this preparation. Nothing but this piety can constitute a solid basis for a steadfast and efficient missionary spirit. Nothing else gives acceptance and power to prayer. Nothing else can prepare us to be acceptable fellow laborers with God in furthering the gospel of his Son. This is intimately connected with the character of missionaries. As is the piety of the churches, such will be the piety of the missionaries sent forth from their bosom. If our missionaries are to labor like Paul, and be as successful as he, they must have his piety. And if our missionaries abroad are to be like him, so must we at home be like him.

2. There must be among the people of God more feeling of personal, individual interest and responsibility in the work of propagating the gospel. How large a part of all the members of our churches would contribute any thing or do any thing for this object, if they were not invited and even urged to it? or would be pained and anxious, if there was no further opportunity for them to aid this work? How many feel as if on missionary societies, or on the churches as a body, or on ministers, rests all the responsibility? But it was not to any of these, as such, that the command, to preach the gospel every where was given. Individual Christians must receive the command as addressed to them, and feel that on them the obligation rests—to devise mea-

sures, to pray, to labor, to contribute, to go forth—for carrying that command into effect. Each one must feel that by his own individual endeavors he is to strengthen the cause to the extent of his ability. Without waiting for co-operation or incitement, he must have in himself the spontaneous, impulsive interest in the conversion of the world to Christ, which cannot be held back—a feeling of responsibility, which, in its earnest consideration of the subject, overlooks missionary societies and all conventional agencies, and makes him seem to be alone on the earth with Christ and the heathen. There the Master, here the servant, and there the work:—a feeling of interest and responsibility, which, if all missionary societies were blotted out, and there was not one fellow christian like minded to co-operate with him, would, like an irrepressible fountain, vent itself in some form of effort for the conversion of the world. This feeling, pervading all, would incite men to consecrate themselves to the work of Christ among the heathen. It would no longer permit it to be said that more than one third of the members of our churches make no effort for spreading the gospel over the earth, but would call forth sympathy, prayer, labors, and contributions, corresponding with the extent and pressing nature of the work, from every one. This is what is needed; and if Christ bestows blessings where only two or three are agreed as touching any thing, what may not be expected when all the members of his church on earth are of one heart in the work for which he gave his life?

3. There must be more strength of feeling and more self-denying effort. Why should we not feel as much shut up to the work of carrying the gospel to this world full of perishing sinners—as much pressed in spirit—as much in an agony, as we did at the turning point of our own conversion? Why not feel ourselves brought into straits, and as hardly pressed as the early martyr churches did in the time of the cruelest persecutions, so as to say, What hardship had I not better encounter; what effort had I not better make; what self-denial and sacrifice had I not better incur, than that the heathen should be left without the gospel? We must compare things thus and act conformably, if we would become fellow workers with God, sympathizing with the Lord Jesus, and expecting the highest blessing from him. Going on leisurely in the work of rescuing men from eternal death, doing what we can conveniently, and in consistency with our own ease and comfort, is not Christ's manner of engaging in this same work. It is not apostolical. It does not comport with the emergency. How can we think of the heathen in their destitution, twenty millions dying every year, and not feel pressed to task our highest energies. Why should not we manifest an earnestness corresponding to that of Christ in giving up his life on the

cross? All the great steps that have been taken to introduce and establish the christian religion in this world have been thus characterized. Advert to the agony in the garden and on the cross, the sun darkened, the earth quaking, and the temple vail rent, in the opening scene. Think how the apostles sacrificed every thing, endured every thing, and shrunk from no toil, if they might thereby render the gospel available to the salvation of men. Recall the many bloody persecutions of the first two centuries, which led to the early triumph of Christianity. Think by what sufferings the flame was kept burning during the dark ages, and of the efforts and sacrifices and blood which the great reformation cost, both on the continent and in Britain. When the work of evangelizing the heathen shall seem so important that we cannot forbear to do and sacrifice every thing in our power,—when the inquiry shall be, not, What have we a right to withhold?—but, What can we do or give to promote it? then look for results—for the complete fulfilment of the richest promises.

The success and progress of Christianity in this revolted world, whether in an individual heart, or in communities, involves a warfare and conflict. The church is a church militant. Its members are soldiers enlisted for life. The condition of soldiers pertains to them. In their labors, perils, and desperate encounters, they have made conquests; but whenever they have felt secure and taken their rest, defeat and apostasy have been near at hand.

Do the missionary feeling and effort and self-denial of the churches now correspond with the emergencies of the world; or afford any good ground for expecting a special divine blessing? Here then is a call for the churches to prepare themselves, that they may see the salvation of God.

4. The people of God must become familiarized with the nature, extent, and difficulties of the missionary work. They must learn that more than four fifths of the earth's surface is now enveloped in utter moral darkness; and that to more than three fourths of all the human minds on earth no intelligible exhibition of salvation by Christ has ever come. They must consider what clouds of error, superstition, and prejudice are to be dissipated. They must calculate how many preachers are to be sent forth; into how many languages the Bible must even yet be translated; how almost endlessly copies of it must be multiplied, and how many millions must be taught to read it; what measures must be adopted, and on how wide a scale prosecuted, for raising up an enlightened and stable native ministry, and for transforming ignorant and degenerate heathen nations into intelligent christian communities, capable of sustaining their own institution for religious and social improvement. How little are these things considered; and how few are prepared for the arduous, varied, and long con-

tinued efforts which are involved in converting such a world to Christ!

5. Another part of this preparation consists in *becoming familiarized with and entering upon more comprehensive plans.* How few calculate when, if ever, the gospel of Christ would be carried over the earth, in the manner in which the missionary work is now moving on; or consider what is to be the issue of this enterprise. But surely we ought to see to it that our plans are so laid and so conducted, that what was contemplated in the last command of Christ, shall, at no distant day, be fully accomplished. Generations enough of idolaters and unbelievers have passed into eternity ignorant of his atoning love. Centuries enough of disobedience and dilatoriness and languid endeavors have elapsed. The lateness of the day, the condition of the world, the best interests of the church, all now call imperiously for energy and despatch. Why should not the churches operating through this Board send forth a hundred missionaries a year for the next twenty-five years? This, making allowance for deaths and removals for other causes, would leave in the field at the end of that period about 1500. This number of missionaries, allowing for helpers of various classes, and the expense of schools, translations, presses, and other facilities requisite to their highest and widest usefulness, would cost not far from $3,000,000 a year. Is this quite beyond what we should dare attempt or hope for? Could we find the missionaries? At least 2500 churches are associated in the foreign missionary work, and acting through this Board. If the spirit of Christ, or even of Paul, pervaded them all, would they think it hard to be called upon to train up and furnish each, on an average, one missionary to the heathen in twenty-five years? Even if to make out this number it should be necessary to take all the candidates for the ministry who are coming forward, and even some of the pastors,—and it should all be done from love to Christ and compassion for the heathen—and there should be the apostolical spirit in all, which could not be held back, who believes or fears that the cause of Christ at home would suffer from it? Who is not sure that such a movement would be the precursor of the most glorious day our Zion ever saw?

Could we meet the required expenditure? Suppose again that the Spirit of Christ, or even of Paul, animated the 300,000 or 400,000 members of the churches operating through this Board, and that each one was ready to labor and deny himself and suffer as Paul did in this same work, though it was not half go great to him as it is to us, might not even these alone, of their abundance or their poverty, contribute these $3,000,000? What effect would such an example have to increase the contributions of those friendly to missions out of the church? But, however far they

might fall short, if the people of God were to go to their extremity, and then, with their hearts burdened and bleeding for the heathen, for whom they *could do no more*, should lift up their prayer to God, would he not answer that prayer by adding a greater blessing to the means already employed; or, if treasures were necessary, by converting and opening the hearts of the rich to pour forth of their abundance? We can raise millions for almost any thing else. Single states, and even single cities can do it; and nobody is startled at the thought of it. Let but the hearts of God's people be in it, and they will not shrink from it here.

6. In their preparation for witnessing the fulfilment of the promises, *more prayer is needed on the part of the people of God, accompanied with stronger faith and more enlarged expectations.* In the state of mind already described, and with a work on hand so utterly beyond any merely human power, we of course cannot refrain from prayer. But do we accompany prayer with a realizing faith in the ampleness of the atonement and the plenitude of the divine mercy to embrace all the families of the earth, and in the power of the Holy Ghost to enlighten the darkness of all minds, break the hardness of all hearts, and reinstamp the divine image on the souls of this whole apostate race? Does our faith take such hold of the promises, that we are assured, beyond doubt or question, that the gospel will triumph over every obstacle, till Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession? Let us feel that these times are hastening on and drawing near; appreciate the riches, the extent, and the certainty of the promises; embody before our minds the great things God is able and purposing and ready to do for his own name and for his church. Let us put ourselves in a posture of expectancy, filled with the best revival spirit, and prepared to enter into the scenes of the latter day, without surprise or awkwardness; to witness the advent of the Spirit, and in view of results more glorious than were conceived of before, to say, with thanksgiving and praise, "Lo this is our God! we have waited for him, and he will save us: this is the Lord! we have waited for him; we will be glad and rejoice in his salvation!" By such a faith, such an expectation, is God honored and his grace magnified. Are we living, praying, laboring, and believing in a manner suited—not in the way of desert or reward—to such scenes?

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1843.

Mission to South Africa.

Remittances and purchases, ...		$1,600 64

Mission to West Africa.

Drafts, purchases, &c., ...	5,904 60	
Passage of Mrs. Wilson and Mary Cleland from Cape Palmas to New York and back, ...	350 00	
Expenses of Francis Allison, a native African, in this country and passage to Africa, ...	274 72	6,529 32

Mission to Greece.

Remittances and purchases, ...	2,934 67	
Expenses of Mr. and Mrs. Leyburn in returning home, and since their arrival in this country, ...	761 16	3,695 83

Mission to Turkey.

Remittances, drafts and purchases, ...	28,559 88	
Expenses of Mr. and Mrs. Powers, ...	477 71	
Passage of Mr. and Mrs. Powers from Boston to Smyrna,	200 00	29,237 59

Mission to Syria.

Remittances, drafts, purchases, &c., ...	16,630 87	
Expenses of Mr. and Mrs. Lanneau, and their passage from Boston to Smyrna, ...	422 00	
Grant to Mrs. Pease, ...	50 00	17,102 87
Carried forward, .		$58,166 25

Brought forward,

Mission to the Nestorians of Persia.

Remittances, purchases, &c.,	15,521 57
Expenses of Mr. and Mrs. Perkins and Mar Yohannan,	468 83
Outfit of Miss Myers,	32 52
Passage from Boston to Smyrna of Mr. and Mrs. Perkins, Mr. and Mrs. Stoddard, Miss Myers, Miss Fisk, and Mar Yohannan,	700 00

Mission to the Mountain Nestorians.

Remittances and purchases,	5,939 25
Outfit and expenses of Mr. and Mrs. Bliss,	715 33
" " Dr. Smith,	166 51
Passage of Mr. and Mrs. Bliss and Doct. Smith, from Boston to Smyrna,	300 00—

Bombay Mission.

Remittances, purchases, &c.,	4,369 07
Expenses of Mrs. Garrett,	205 00

Ahmednuggur Mission.

Remittances, purchases, &c.,	

Madras Mission.

Remittances, purchases, &c.,	5,818 89
Expenses of Doct. Scudder and family since their return to this country,	1,543 12

Madura Mission.

Remittances and purchases,	22,194 25
Grant to Mr. Todd,	200 00

Ceylon Mission.

Remittances, purchases, &c.,	24,886 50
Expenses of Mr. Hoisington and family,	590 50

Siam Mission.

Remittances, purchases, &c.,	8,378 98
Grant to Mr. Robbins,	50 00

Mission to China.

Remittances, &c.,	

Carried forward,

Brought forward,		$163,734 27

Mission to Singapore.

Purchases, &c.	136 10	
Expenses of Mr. Tracy,	147 44	283 54

Mission to Borneo.

Remittances, purchases, &c.,	7,244 48	
Expenses of Dr. Ferris's visit to Holland,	475 15	7,719 63

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	38,553 36	
Outfit and expenses of Mr. and Mrs. Castle,	482 30	
Passage of Mr. and Mrs. Castle and child from Boston to Honolulu,	425 00	
Expenses of Mr. Bingham and family,	133 00	
Grant to Mr. Munn,	440 00	
" " Mr. Ruggles and family,	200 00	
" " Mrs. Shepard and family,	100 00	
" " Mrs. Spaulding and family,	60 00	
" " Mrs. Loomis and family,	50 00	40,443 66

Mission to the Cherokees.

Drafts, purchases, &c.,	4,620 99

Mission to the Choctaws.

Drafts, purchases, &c.,	1,927 60

Mission to the Pawnees.

Purchases and drafts,	793 78

Oregon Mission.

Drafts, &c.,	3,043 33

Mission to the Sioux.

Drafts, purchases, &c.,	1,758 32

Mission to the Ojibwas.

Drafts, purchases, &c.,	2,080 18

Stockbridge Mission.

The expenses of this mission have been defrayed during the present year by the Society in Scotland for promoting christian knowledge.

Carried forward,	$226,405 30

Brought forward,

Mission among the Indians in New York.

Tuscarora station,			299 24
Seneca	do.		875 46
Cattaraugus	do.		592 18
Alleghany	do.		1,177 04

Mission to the Abenaquis.

Expenses of the station at St. Francis,		

Indian missions generally.

Services of J. Slingerland among Penobscot Indians,	25 00	
Transportation, cartage, labor, &c., for various stations,	292 80	

Agencies.

Services and travelling expenses of Rev. S. B. Munger,		100 00
Services of Rev. H. Coe, 1 year,		600 00
Travelling expenses, &c., of do.		57 51
do. of Rev. O. Cowles, 1 year,		750 00
Travelling expenses, &c., of do.		315 04
do. of Rev. W. Clark, 1 year,		800 00
Travelling expenses, &c., of do.		303 97
do. of Rev. F. E. Cannon, 1 year,		1,000 00
Travelling expenses, &c., of do.		213 67
do. of Rev. D. Malin, 9 months,		866 67
Travelling expenses, &c., of do.		350 00
Expenses of removing Mr. Malin's family from Western New York to Philadelphia,		62 00
Services of Rev. C. Eddy, 1 year and 3 weeks,		1,269 00
Travelling expenses, &c., of do.		341 38
Travelling expenses of Dr. Armstrong,		225 57
Deputations to attend anniversaries, &c.		120 72

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1843,		1,250 00
Office rent, 15 months,		787 50
Fuel, stationary, &c.,		149 85

Publications.

Cost of the Missionary Herald, Vol. 38, for 1842, 18,000 copies,	11,391 77		
Deduct amount received of subscribers for Vol. 38 and previous volumes, (9,030 copies of Vol. 38 having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board,)	8,960 25	2,431 52	
Cost of Dayspring, Vol. 1st, for 1842, 65,000 copies,	7,307 20		
Deduct amount received of subscribers,	4,327 71	2,979 49	
Carried forward,		$ 5,411 01	$

Brought forward,	$5,411 01	$239,576 90
Dayspring, 165,000 copies printed in three numbers previously to Vol. 1st, for gratuitous distribution,	1,530 54	
Thirty-third Annual Report, 5,000 copies,	1,315 16	
Abstract of do. do., 250 do.	34 33	
Maps, &c. of Missionary stations, 2,500 copies,	113 87	
Pamphlet on use of maps at monthly concert, 3000 copies,	98 65	
Dr. De Witt's Sermon,	42 66	
Mr. Greene's Sermon at the funeral of Mr. Crosby, 1,500 copies,	74 40	
Blank receipts, circulars, notices, &c.,	74 13	8,694 75

Secretaries' Department.

Salary of Dr. Anderson for the year ending July 31, 1843, $1,700; less $600 received from the fund created for this purpose,	1,100 00	
Salary of Mr. Greene, do. do.	1,100 00	
do. of Dr. Armstrong, do. do.	1,100 00	
Clerk hire,	200 00	3,500 00

Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1843, $1,700; less $600 received from the fund created for this purpose,	1,100 00	
Clerk hire,	1,052 20	2,152 20

Miscellaneous Charges.

Postage of letters and pamphlets,	927 85	
Fuel and oil,	114 58	
Blank books and stationary,	63 28	
Wrapping paper, twine, nails, boxes, &c.,	37 93	
Freight, cartage, wharfage, &c.,	41 69	
Periodicals and binding of books,	48 37	
Books for the Library,	191 60	
Care of the Missionary House, making fires, lighting, attendance and labor,	300 00	
Furnace, desk, table, painting window frames, boxes for cabinet, &c.,	75 75	
Insurance on property in the Missionary House,	31 25	
Copying of letters and documents,	191 87	
Expenses of meetings in behalf of the Board in Philadelphia, New York and Boston, in May and June,	123 00	
Travelling expenses of members of the Board in attending the annual meeting in Norwich,	26 00	
Discount on bank notes and drafts, counterfeit notes, and interest on money borrowed,	590 83	2,764 00
Total expenditures of the Board,		$256,687 85
Balance for which the Board was in debt, August 1, 1842,		559 40
		$257,247 25

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1843.

Donations, as acknowledged in the Missionary Herald, . . .
Legacies, do. do. . . . . .
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House,) . . . . . .
Interest on the Ashley Fund, ...

Balance for which the Board is in debt, carried to new account, Aug. 1, 1843, ...

GENERAL PERMANENT FUND.

This fund amounts, as last year, to . . . . . .

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to . . . . . .

FUND FOR OFFICERS.

Balance on hand last year, ...
Received within the year for interest on the Permanent Fund for Officer

Paid balance of salaries of the Secretaries and Treasurer, $600 to each,

Balance on hand, ...

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,				
William R. Thompson, Treasurer, New York city, ...				$8,661 33
BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,				
Jacob Besore, Treasurer, Baltimore, Md.				500 70
MAINE.				
Cumberland County,	Daniel Evans, Tr.,	Portland,	1,813 36	
Kennebec Confer. of chhs.	B. Nason, Tr.,	Hallowell,	841 68	
Lincoln County,	Rev. J. C. Goss, Tr.	Woolwich,	1,088 87	
Penobscot County,	E. F. Duren, Tr.,	Bangor,	840 28	
Somerset County,	Calvin Selden, Tr.	Norridgewock,	36 60	
Union Confer. of chhs.	S. Andrews, Tr.,		61 40	
York Confer. of chhs.			598 29	5,280 48
NEW HAMPSHIRE.				
Belnap County,			10 00	
Cheshire County,	Samuel A. Gerould, Tr.	Keene,	809 52	
Coos County Conf. of chhs.	Dea. Farrar, Tr.		10 60	
Grafton County,	William Green, Tr.	Plymouth,	1,130 16	
Hillsboro' County,	J. A. Wheat, Tr.	Nashua,	2,882 69	
Merrimack County,	G. Hutchins, Tr.	Concord,	1,077 13	
Rockingham Co. Conf. of chhs.	S. H. Piper, Tr.	Exeter,	1,867 67	
Strafford County,	E. J. Lane, Tr.	Dover,	625 74	
Sullivan County,	Newton Whittelsey, Tr.	Claremont,	588 67	9,002 18
VERMONT.				
Addison County,	Amon Wilcox, Tr.	Middlebury,	637 21	
Caledonia Co. Conf. of chhs.	E. Jewett, Tr.	St. Johnsbury,	1,278 77	
Chittenden County,	W. I. Seymour, Tr.	Burlington,	771 71	
Franklin County,	C. F. Safford, Tr.	St. Albans,	237 85	
Lamoile County,	S. Merriam, Tr.		24 61	
Orange County,	Harry Hale, Tr.	Chelsea,	792 90	
Orleans Co. Conf. of chhs.	T. Jameson, Tr.	Irasburgh,	173 93	
Rutland County,	William Page, Tr.	Rutland,	1,545 08	
Washington County,	J. W. Howes, Tr.	Montpelier,	370 54	
Windham County,	A. E. Dwinell, Tr.	Brattleboro',	808 78	
Windsor County,	J. Francis and E. C. Tracy, Trs.		1,117 74	7,759 12
MASSACHUSETTS.				
Barnstable County,	Walter Crocker, Tr.	West Barnstable,	830 97	
Berkshire County,	Thomas Green, Tr.	Lee,	2,220 21	
Boston and vicinity,	S. A. Danforth, Agent,	Boston,	16,921 85	
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,557 39	
Essex County, North,	James Caldwell, Tr.	Newburyport,	2,272 06	
Essex County, South,	C. M. Richardson, Tr.	Salem,	4,257 10	
Franklin County,	Lewis Stone, Tr.	Greenfield,	397 97	
Hampden County,	C. Merriam, Tr.	Springfield,	3,578 15	
Hampshire County,	Josiah D. Whitney, Tr.	Northampton,	6,604 25	
Harmony Conf. of chhs.	W. C. Capron, Tr.	Uxbridge,	1,863 74	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,192 42	
Middlesex N. and vic. Cha. Soc.	J. S. Adams, Tr.	Groton,	1,061 34	
Middlesex S. Conf. of chhs.	O. Hoyt, Tr.	Framingham,	1,475 98	
Norfolk County,	Rev. S. Harding, Tr.	East Medway,	4,337 97	
Old Colony,	H. Coggeshall, Tr.	New Bedford,	722 44	
Palestine Missionary Society,	Ebenezer Alden, Tr.	Randolph,	1,904 45	
Pilgrim Association,	Rev. R. B. Hall, Tr.	Plymouth,	258 11	
Taunton and vicinity,			1,524 84	
Worcester Co., North,	Benjamin Hawkes, Tr.	Templeton,	1,000 00	
Worcester Co., Central,	A. D. Foster, Tr.	Worcester,	4,480 20	
Worcester Co. Relig. Char. so.			85 00	59,546 44
			Carried forward,	**$90,750 25**

		Brought forward,	
	CONNECTICUT.		
Fairfield County, East.	Silvanus Sterling, Tr.	Bridgeport,	1,037 0
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	2,510 3
Hartford County,	H. A. Perkins, Tr.	Hartford,	9,389 6
Hartford County, South,	H. S. Ward, Tr.	Middletown,	2,734 4
Litchfield County,	C. L. Webb, Tr.	Litchfield,	3,535 6
Middlesex Association,	H. C. Sanford, Tr.	Essex,	1,000 7
New Haven Co. East	S. Frisbie, Tr.	Branford,	1,157 7
New Haven Co. W. Conso.	A. Townsend, Jr., Tr.	New Haven,	1,546 6
New Haven city,	A. H. Maltby, Agent,	do.	4,043 8
New London and vicinity,	C. Chew, Tr.	New London,	1,311 6
Norwich and vicinity,	D. L. Trumbull, Tr.	Norwich,	2,267 8
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,917 6
Windham County, North,	G. Danielson, Tr.	West Killingly,	1,767 7
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	855 0
	NEW YORK.		
Auburn and vicinity,	H. Ivison, Jr., Agent,	Auburn,	1,220 5
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	678 9
Chautauque County,	I. H. Taylor, Tr.	Jamestown,	116 1
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	7,172 5
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	932 8
Monroe County and vicinity,	Ebenezer Ely, Agent,	Rochester,	3,858 1
New York city and Brooklyn,	J. W. Tracy, Tr.	New York city,	13,390 0
Oneida County,	Abijah Thomas, Tr.	Utica,	2,042 0
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	535 4
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	138 4
Washington County,	M. Freeman, Tr.	Salem,	382 7
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	406 9
	VIRGINIA.		
Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,	
	SOUTH CAROLINA.		
Charleston,	Robert L. Stewart,	Charleston,	
	VALLEY OF THE MISSISSIPPI.		
Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.	6,765 23
Michigan Auxiliary Society,	Edward Bingham, Tr.	Detroit, Mich.	1,103 7
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.	3,216 8

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